

# THE FIELD AFAR



MARYKNOLL



A YOUNG WOMAN OF KOREA

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(LEGAL TITLE)

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# The Catholic Foreign Mission Society of America

## THE FIELD AFAR

**T**HIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

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(MARYKNOLL)

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Approved by the Hierarchy at Washington, D. C., April 27, 1911.

Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

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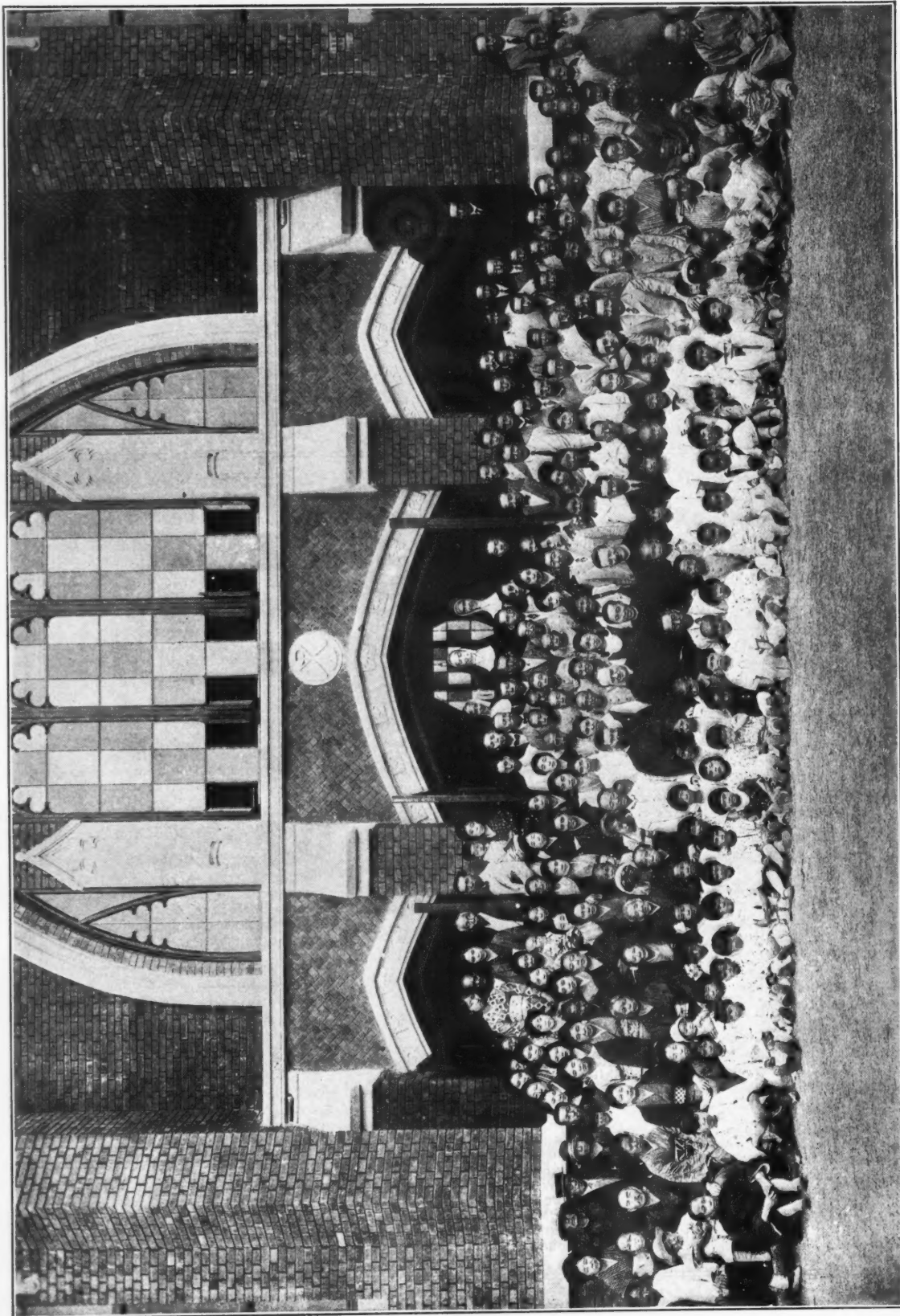
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(Photograph from Fr. Tibesar)

AT THE DEDICATION OF THE FIRST CATHOLIC CHURCH IN DAIREN

This parish, largely Japanese, is presided over by Fr. Tibesar under the direction of Fr. Lane who, in turn with other Maryknoll missionaries, is working under the spiritual authority of Bishop Blois of Mukden. At Fr. Lane's right is the Shanghai procurator of the Belgian Foreign Mission Society; at his left, Fr. P'an, a Chinese priest. Fr. Tibesar is next to Fr. P'an





# THE FIELD AFAR

NOVEMBER, 1928



## A Summing-Up From Our Prefect Apostolic In Korea

THE Maryknoll Mission in Korea was blessed in many ways during the past twelve months. First of all, thanks to a capable government, we had an undisturbed peace; thanks to a beneficent Father in heaven, the harvests were rich, whilst the rainy season of floods took less than their usual toll.

We were thus enabled to open up some new districts, cultivate the field more intensely in others, inaugurate some useful adjuncts to mission work, do our quota of building, and, thanks to God's blessings on our efforts, receive into the Church a steady procession of neophytes—no spectacular numbers, but withal a consoling and inspiring gain. The baptisms of the year numbered ten hundred twenty-one, of whom four hundred twenty-four were adult converts from paganism.

Three new parishes were opened, thus dividing the too numerous stations of their parent parishes and making possible for all a more frequent, and consequently more effective, visitation of the stations than the "twice a year" minimum that perforce, from lack of personnel, could not previously be bettered.

Special work was started among the Japanese, an apostolate for which two Maryknoll fathers had been studying their language since arriving on the mission. The Japanese in Peng Yang and Chinnampo now have their own chapels and pastors, while regular visits are made by the fathers to Japanese Catholics in other localities.

Our school problem in Korea will not soon be solved, owing to the prohibitive expense of maintaining institutions whose diplomas will be recognized by the government high school and colleges. For the reputation of the church, if for no other reason, it seems a minimum demand that we have at least one such recognized school, both primary and high, preferably in our largest city, Peng Yang. For the present, however, we must remain content with our minor parochial schools.

Korea of 1928 (like Columbia University) hasn't yet heard that Darwin is dead. She will discover it twenty years hence, and the present day revival of theistic and even Catholic belief in European centers of genuine learning will, we venture to hope, reach Korea in time to help save the next generation from the blindness of this.

From the Maryknoll district eleven students are preparing for the priesthood in the French mission seminary.

Next urgent after the training of priests is the provision of a corps of capable catechists, both men and women, of sufficient secular presence to command respect, and fortified as well with a special training in Christian doctrine and apologetics.

The work done by our few paid instructors shows conclusively that the catechist is the most efficient present day instrument for conversions. The duty to employ it is obvious. But here is not a case of simply securing a tool; the tool must first be forged—which is to say that while we have worthy material, the required doctrinal course of several months demands not only a capable teacher but also a school, which in turn necessitates living quarters for the students, usually married. We have the teacher in the person of Fr. Kim, our only Korean priest, who was kindly assigned to the new prefecture by the Archbishop of Seoul.

Two of the Maryknoll Sisters, Koreans, made their novitiate in America. Since coming to the mission they have been engaged in catechetical work among the women and girls, besides teaching the language to the other Sisters. These latter, having now progressed sufficiently to begin active mis-

sion work, are accordingly teaching Catechism and choir music; directing girls' sodalities and an industrial school; visiting the women and caring for the sick.

When feasible, the beginning of a native Sisterhood will be made. The Maryknoll Sisters have this purpose constantly in mind and prayer, and hope to bring it to fruition, at least in a small way, ere long. Native Sisters will be incomparable in their personal influence on the women and girls, receiving and begetting a sympathy, an understanding, and a power to persuade, quite impossible to a foreigner no matter how facile with this strange tongue.

With all Korea hungry to read, the apostolate of the press would be a tremendous asset to the missionary. The Protestant missionaries have been making a forceful use of this instrument with wide-spread results in conversions. We would do well to follow their example, though their tremendous printing organization is beyond imitation. As soon as possible, however, we shall set up a printing press for the issue of a regular mission paper, occasional apologetic tracts, and translations; in fact a large part of the "Faith of our Fathers" is now ready for the press. In a small way this apostolate has already begun in the weekly issue of a mimeographed Sunday sermon, sent to all the stations.

In addition to a per capita grant, a special allotment of two thousand dollars was received from the Society for the Propagation of the Faith, Rome, on the occasion of the erection of the mission as a prefecture. Several generous gifts were also assigned to us by cer-

### A SATISFYING GIFT

A subscription to **THE FIELD AFAR** is an inexpensive, yet satisfying and durable Christmas gift. It recalls you to your friend's thoughts many times during the year.

READ "THE MARYKNOLL MOVEMENT"

tain diocesan offices of this society in America, among which that of the Archdiocese of Boston deserves special thanks for regular monthly remittances. The bulk of our receipts, however, came through THE FIELD AFAR, and by letter from personal friends of the missionaries.

It is interesting to note that of the total amount expended in maintenance and repairs, land and house purchases, and new buildings, five per cent was contributed by the local Catholics.

In November, 1927, word came from Rome that the mission had been erected into an apostolic prefecture. As an expression of the confidence of Rome in the stability of the new Maryknoll Mission, this announcement was most gratifying. At the same time it warrants us in demanding of our mission friends a more frequent prayerful aid, begging God, Whose unseen hand has almost tangibly been guiding us, to show yet more clearly by the light of His Holy Spirit how He would have us win back to Him these unclaimed souls—ours the dread, privileged charge to make brothers of Christ, heirs in His redemption.



(Photograph from Fr. Pospichal)  
TEDDY IN A KOREAN DERBY

#### A FINE CITY

NO, not Ping-Pong, but *Peng Yang*. That is the place in Korea where Fr. Cleary of Maryknoll lives at present. It is the city, too, which has been designated by Rome as the center of the Maryknoll Mission in Korea or, as it is now called, *Chosen*.

Peng Yang is quite a fine city, with

electric cars, large buildings, comfortable residences, well-kept lawns, automobiles, and other marks of Western "civilization". Most of these marks are due to the activity of Protestant missionaries who have met with considerable success in this Land of the Morning Calm.

There are thirty-seven schools in Peng Yang, but fifteen of these are controlled by the Government; ten are non-religious and private; ten are conducted by Protestants (four primary schools, five high schools, one college); Catholics have only two, and both are for primary grade children.

In comparison with the Protestant institutions in Peng Yang, the Catholic missionary probably feels like a Syrian priest in some prosperous American diocese.

Yet, Fr. Cleary, with Monsignor Byrne behind him, is not discouraged. Every apostolic man appreciates the value of a poor start. It strengthens his faith and stimulates charity, requiring that Divine Providence keep Peng Yang in mind, so that some day it will be a notable center of Catholic Faith and practice.



A FEAST DAY AT HIKEN, A MARYKNOLL MISSION IN KOREA

(Photograph from Msgr. Byrne)

*Msgr. Byrne has been making temporary headquarters here. The mission has secured land just behind these buildings and hopes someday to crown the hill with a real church*

PUT MARYKNOLL IN YOUR WILL

## AS AN OUTSIDER SEES IT

**P**RIENTS' letters are usually not long. As a rule, they are cryptic, but here is an exception. The writer will be surprised to find it in type, because it was only a friendly suggestion born of good will. We feel, however, that Father — will not object; the more so because we withhold his identity. It reads:

This is the age of propaganda. I do not so much refer to that effort which is centered in one of the Roman Congregations by that name. But, even in secular ways and by-ways, there is propaganda. Good Democrats are carrying on a little propaganda throughout the country to see if they can make that friend of yours, Al Smith, first the candidate for President, and then the President. Going from the sublime to the ridiculous, a few years ago (so I am told), California found it had too many prunes on hand. (I refer to the real prune that grows on a tree, not the human variety.) What was it to do? Resort to propaganda, of course. So they got some clever ad writers busy, and, in a short time, all the prunes were gone—the good, gullible public having been assured they would live to be a hundred and would never be sick a day if they just ate prunes.

Now for Number 1. It has occurred to me that by a holy and wholesome use of propaganda, we could educate our Catholic people not to send flowers when a relative or friend is dead; but to send an offering to the missions instead.

Idea Number 2. Could we not, by propaganda, also educate the Catholic people to send on their birthday an offering to the missions as a token of gratitude for the gift of faith? This really belongs to the day (anniversary, of course) of baptism, for that is the day they received the gift of faith. But so few of us know the day of our baptism (though it is very worthy of commemoration, surely) that with the idea in view, we could transfer the offering to our birthday by nature instead of by grace—or our natural instead of our supernatural birthday.

Now, dear Father, you see I was correct when I said I was writing a foolish letter. And still, I am foolish enough to believe that if *THE FIELD AFAR*, *Extension*, and Msgr. Quinn's magazines in New York were to work on these two ideas, in time something worth while would result for the missions. Maryknoll itself is the result of

an idea, I am sure. Not a foolish one, but I feel you were often told in the beginning that it was foolish.

In our large Catholic cemetery here (Calvary), there are enough flowers carried out with the funerals to maintain Maryknoll the year round. And, if you add to our local condition the conditions in our other big cities, you have enough spent on flowers for funerals to support the missions of the world. Now, if there were any real good to come out of such expenditure, I should not be opposed to it. But what possible good can a twenty-dollar wreath do the deceased, or even the surviving relatives? Let the florists educate the people to give flowers to the living, and not to the dead. Many a mother, wife, sister, or friend would much more appreciate a few flowers from time to time during life than a truckload on the casket. The florists in time would not suffer by the promotion to a successful issue of my idea. Neither would the missions suffer by the florists working on the living, as I have just mentioned. People want to do something on the occasion of a death, and the only thing so many of them think of is flowers. The florists have done this with their slogan, "Say it with flowers."

And as for the birthday idea—here again we all like to remember birthdays (of course the ladies don't want us to remember the exact number after the fourteenth or fifteenth), and I believe with the right sort of propaganda something could be done to have people remember their own birthdays by giving to the missions. Our faith is the greatest gift we have; why not show our gratitude to God for it by helping the missions give this great gift to others? Foolish as it all may seem, I think something might be done.

Twenty years or so ago Maryknoll was only an idea. Look at it today; and I think in your sober (no reference to Mr. Volstead) moments you attribute in large measure your success to *THE FIELD AFAR*—and what is that but propaganda? If every adult Catholic could be educated to give one, two, or five dollars or more to the missions on his or her birthday, think what that would amount to in a year. And if on the occasion of a funeral, the fifty, one hundred, or one thousand dollars spent for flowers were sent to the missions for Masses for the Poor Souls or for the conversion of sinners—or just a straight donation, bearing in mind that we have not here a lasting city and had better try to build up by our alms an everlasting one—what a magnificent sum each year for the missions!

## OPENING A DOOR

By Fr. Rauschenbach

**A**NYONE with the most superficial knowledge of the Chinese and their native surroundings is aware that sanitation and hygiene in the interior are unknown. I should like to point out, however, that in approaching the mission problem from the distressed side of human nature, we follow the example of Our Lord. His first actions were of mercy. Why did Christ first heal the sick, cure the lame and blind, and even restore the dead to life, if not to show us that this was a most powerful means of opening minds and hearts to a sympathetic attitude toward His doctrine? We who are on the missions in China find sickness at every turn.

In working among a pagan people, it is always a case of "selling" them Christianity. To those who know nothing, or next to nothing, about a foreign religion, who are innocent even of any desire for an acquaintance with it, we have to give a taste of its fruits in order that they may desire the seed, the faith. To do this, we must work through human means and on their weakest side, which, in China, is a crying need for medical aid and knowledge. The poorer and more desolate, the easier won, for the poor are ever the special objects of the tender solicitude of the Church in any land.

Unlike the Protestants, who, be it said to their credit, have long since grasped the force of such an evangelizing factor, we have something *more* to give them of Christianity than mere humanitarianism. But we must do the lesser because it is contained in the greater and a means thereto—a "door," as St. Paul called it, to open the way to administer to the needs of their souls. Once we have drawn them into warm, sympathetic contact with zealous Catholic missionaries and helpers, they will know that we, and we alone, have "the strong meat of doctrine" with which to nourish and satisfy their souls.

STRINGLESS GIFTS BEST



### Fr. Swift Announces

WHEN Fr. Tibesar returned to Dai-  
ren he suggested that I, too, take  
a run down to Korea, and so I left a  
week or so later. On arriving at Hiken  
I met Monsignor Byrne, and was glad  
to find him none the worse for wear-  
ing the purple.

When he thought me hale and hearty,  
he told me about Heijo, the proposed  
mission for the Japanese. I took a  
deep breath, rolled up my sleeves,  
packed what I could find, looked fear-  
fully at my pocketbook, and made for  
the new work entrusted to me.

The house we have rented is in a  
Japanese neighborhood, and is one of  
two which have a second story. We  
might call its style modern Japanese;  
it combines Korean, Japanese, and  
Western rooms. There are two large  
rooms on the first floor which serve as  
a chapel. These are connected, or rather  
separated, by sliding screens which per-  
mit the closing of the chapel proper  
so that the other room may serve as  
a parlor, classroom, and what not.

Across the hall is Fr. Hunt's study.  
He selected the place right at the front  
entrance, for he says that we should  
meet the people more than half way.  
And there is another reason. He loves

children, and already the youngsters in  
the neighborhood know it. They flock  
in thick and fast when they know Fa-  
ther is back from his Mass in Chin-  
nampo.

The two rooms upstairs are not large,  
but I am glad of that because I want  
to be able to say in winter that only  
two dollars each will keep their insides  
warm for a month. And we have a  
garden where Fr. Hunt and I take a  
rosary walk, or get in an hour of  
breviary. We go forward ten steps,  
back nine or eleven, then repeat.

The first thing we did was to get  
the chapel in order, and we then sent  
out word that Mass would be at eight  
o'clock. Saturday was a day of ex-  
pectation and questions. Fr. Hunt hur-  
ried away on Sunday to give his little  
band of Japanese in Chinnampo their  
first Mass, and I waited patiently. One  
by one the Christians gathered for con-  
fessions and Mass.

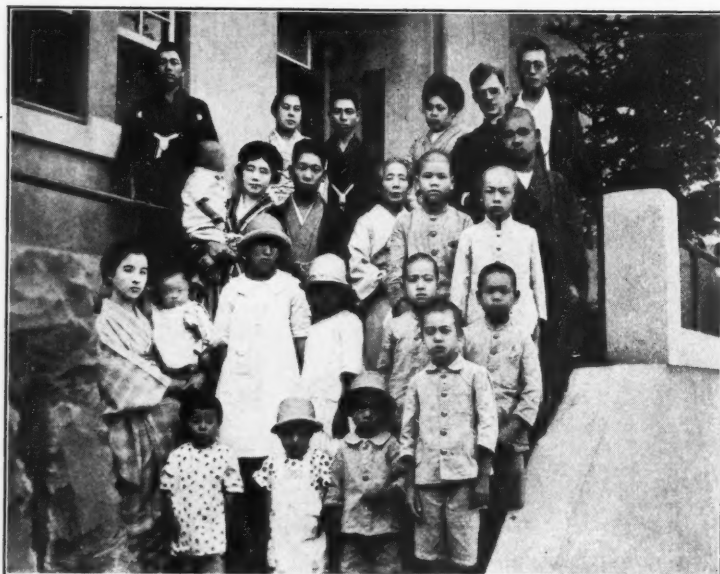
I spoke after the Gospel, but my  
words were less a sermon than an ex-  
pression of my good wishes and the  
suggestion of some recommendations.  
However, I told the people of the Holy  
Ghost and His miraculous powers, and  
how the thirteen disciples accomplished  
wonderful work for God by their

preaching and example. I told them I  
hoped my little group would through  
their labors and prayers give good ex-  
ample and so win many other souls to  
the Church.

After the Holy Sacrifice, we had a  
little "get-together" in the assembly  
room. Taking an informal census, I  
found we could register nineteen souls.  
Then someone suggested we advertise  
that a church for the Japanese had be-  
gun, and that we hang signposts at  
two approaches to the mission. This  
was done, and almost at once the  
advertisement brought results. A  
woman and her two grand-daughters  
who had been attending the Methodist  
Church found the road back to Rome.  
Her son, too, must be included; so now  
our little band numbers twenty-three—  
twice as many as we had at our first  
Mass.

Thus was born our baby mission in  
Korea. Someone asked if we christ-  
ened it "Pentecost"; another, if its  
name would be "Cherry Blossom"; it  
is at present under the patronage of  
the Holy Martyrs of Japan and Korea,  
which name was selected from several  
slips laid on the altar, after a prayer  
to the little patroness of all missions,  
Saint Therese. We hope these friends  
will be powerful intercessors for us  
before the throne of God and help us  
reap a bountiful harvest of souls.

But even a baby mission must be  
supported, and looking over monthly  
items I find that I shall have to write  
out checks monthly to the amount of  
one hundred and eighty dollars. This  
surely is not "music to my ears", as I  
realize what it means. Oh, for a friend  
to adopt me for a few months, at least  
until I get on my feet! After that I  
shall look for about one hundred and  
eighty friends who will have me in  
mind every month. I can assure any  
such of a gracious smile and prayerful  
gratitude from the "little one" entrusted  
to my care. I hear you telling me to be  
patient, to do my daily work with zeal  
and hope, and to leave the rest to God.  
So be it!



(Photograph from Fr. Swift)

THE LAMBS THAT MAKE UP FR. SWIFT'S FIRST JAPANESE FLOCK

Why not use THE FIELD AFAR  
this year in your geography class  
—in the English class—or for elo-  
cution?

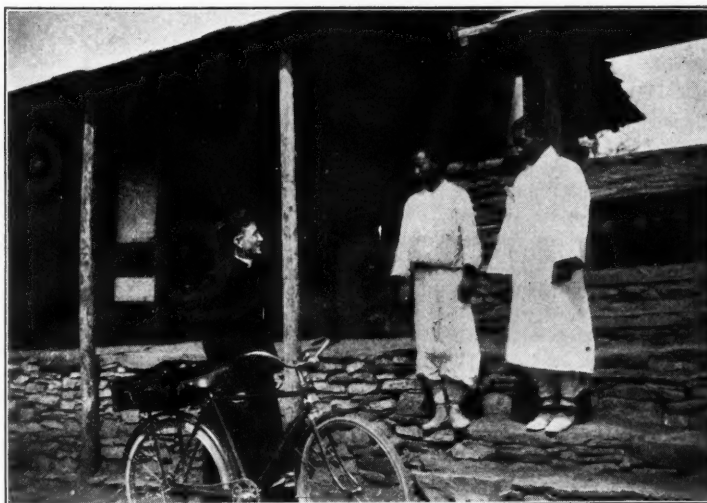
"CARRY ON" UNTIL THERE SHALL BE

## Korean Consolations

By Fr. Craig

A TALL Korean peasant from a mountain hamlet six miles from Eun San asked to be shown the chapel. I went around the Stations of the Cross with him, explaining each, and at last we stood before a picture of the Madonna and Child. The stalwart mountaineer, looking up into the Face of the Divine Infant, said simply: "I have heard men say, 'Who is this Jesus? We have no need of Him.' But surely they did not know Jesus nor what He has done for us." Then turning to me the Korean asked for some books of doctrine that he might study Christ's teaching. This made a pleasant ending for the day of the blessing of the chapel in Eun San.

Last spring our mission superior in Korea decided to send a priest into the eastern half of the province of South Heiando, a beautiful two hundred mile stretch of mountainous country inhabited by two hundred thousand peasants among whom there are about two hundred Catholics. This district had never had a resident priest, but the Faith had been introduced in 1865 when Bishop Berneaux preached for three days in a little town near Eun San. In that short space of time Bishop Berneaux taught about fifty adults the Apostles Creed, and, since a persecution was going on at the time, he baptised them and their



(Photograph from Fr. Craig)

FR. CRAIG RETURNS FROM A MISSION JOURNEY

*This young missionary, whose "boys" are welcoming him, is a native of Minneapolis. The Mass kit on his bicycle was formerly owned and used by Fr. Killion of the Boston archdiocese*

children, then passed on to other parts.

The Bishop was martyred the following year (he was beatified in 1925), and his converts did not see a priest for about thirty-two years. When one did come they gave him a most enthusiastic welcome and begged for a resident pastor. A request could not be granted, but they were encouraged to make preparations, and twenty-two of the faithful on that day contributed five cents each toward a building fund. Of the one dollar and ten cents thus collected, ten cents was spent for a record book, and the remaining dollar was loaned out at interest. After this each convert contributed five cents at Baptism. Three years ago there were sufficient funds to buy a square of mud-wall (\$350.00) and to make a chapel out of one section of the square; so when the priest came this spring all that remained for him to do was to make a rectory by tearing down some partitions and pasting some paper.

Today we had the blessing of the Eun San Chapel. All the Christians of the district came for this ceremony, one man walking seventy-three miles, and the chapel was filled with the faithful and their pagan friends. At the Litany of the Saints the people seemed to pray most fervently. For thirty

years they prayed for a priest; their prayer has been answered.

The occasion was considered worthy of a banquet to which all the elect of this village of two hundred straw-thatched houses came, including the mayor, the chief of police, the principal of the public school, and the heads of the best families. The program of speeches and songs concluded with a beautiful hymn of welcome, especially composed for the occasion and rendered to the tune of *Marching Through Georgia*.

The Christians spent considerable effort to make this occasion memorable, and, since several of the pagan guests expressed their intention of preparing for Baptism, their efforts were well worth while.

(Con. on page 302)

## THE CATHOLIC CHURCH IN KOREA

*From the introduction of Christianity, in 1784, through the founding of the first American Catholic Mission—a span of nearly one hundred and fifty years.*

*The work is translated from an account by French missionaries (the pioneers in the field) and has an appendix on Maryknoll-in-Korea by the Superior of the Maryknoll Mission.*

108 pp. Illustrated. Map and charts. Neatly bound in cloth.

\$1.00 postpaid

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A Perpetual Associate Membership in the Catholic Foreign Mission Society of America is a rich source of spiritual blessings for your deceased. It means a share in thousands of Masses and in the prayers and labors of the Maryknoll priests, seminarians, Brothers and Sisters. The associate also participates in the prayers and good works of recent converts from paganism in China and Korea. The offering is fifty dollars; payment may be extended over two years.

BUT ONE FOLD AND ONE SHEPHERD

## Korean Consolations

(Con. from page 301)

By Fr. Booth

ANOTHER sector in Korea heard from—Ma San. It is a small village, so small that Fr. Kim, a native of sixty years, wandered all over the neighboring mountains before stumbling in on us, footsore, and weary, and too tired to appreciate the treasure he had discovered. Fr. Halloran also managed to ride past without seeing us, though we are seated on a hill. However we are nicely situated in the geometric center of a district that embraces thirteen stations, and such a central location has its advantages, especially on sick calls. I recall one, just two days before Christmas—the snow was deep and the going slow—when a few extra *li* might have complicated matters; for those were busy days at the home nest, as every pastor knows. "Jimmie", the faithful collie dog, far-famed on the Korean mission, showed the way home that day with his nose.

We have about five hundred Christians, and since taking over this section we have had eighty-eight Baptisms, half the number being adults. I could not ask for better people. The local catechist is a particularly fine character, and has led his family and almost an entire village into the Faith. Formerly this district, like most of the remote mission stations, was visited but twice a year; this meant practically just holding the ground, a natural increase of

### Domine Exaudi.

It was vesper hour; close to the altar rail

I knelt and sought with fitness to express  
My love for Him Who gives Himself to bless

And sanctify poor sinful men who fail  
And falter in the way. My love, indeed,  
Was vast; but oh, how vain are words!

How weak  
Our futile efforts when we try to speak  
Our hearts to God, Who every heart  
doth read.

And, while I knelt confused and helpless there,  
He stripped my soul of every feeble thought

And taught me something of the ways of grace:

"The Gentiles pray with many words. Beware

Lest thou forget that life with deeds is bought;

Not all who call me 'Lord' shall see my face."

—M. A. C., China

births, and an occasional adult convert. It is surprising, and a tribute to the great activity of the French missionaries who preceded us, to discover the large number here who have heard of the Faith, and the universal respect in which it is held. Of course with some it is merely a hazy notion, but it is our task now to dispel that notion and to replace it with a concrete, practical one. For this we need catechists.

The people respect the Faith; the words of the missionary are always listened to with attention; and when they

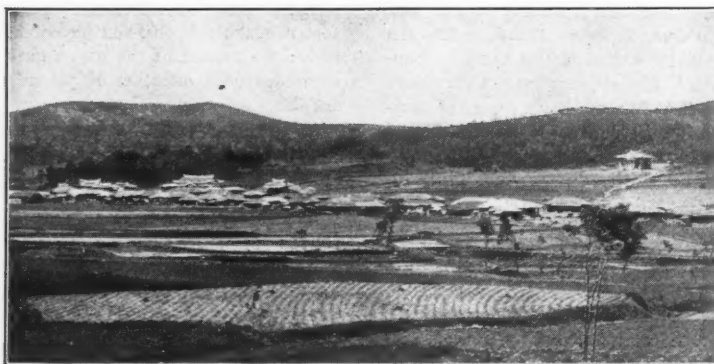
are followed up by the instructions of a catechist the story is complete.

Our rectory is finally finished; this is a relief after building through the winter on the installment plan. The little chapel already bulges at the sides when the faithful gather on Sundays, and on the major feasts the visitors stand outside, which isn't very polite of us, especially when it rains, as happened Easter Sunday. We had intended building last spring, but thought better of it, and with the prospects of future development we are wondering how far we should go. The Christians would like to have our spires reach to the sky as they do in Yeng You. Not mentioning the date, we optimistically assure them someday it will be so.

The school question doesn't vex us yet, as we haven't many children of school age. A government school has just been opened; we welcome it as it affords our Christian boys an opportunity for an elementary education, a necessary requirement if later they should desire to study for the priesthood. Two of my altar boys are now in attendance, one at my expense. We have plenty of ground and a good site when the time comes to open a mission school.

One of our promising young seminarians whose home is in this district is now spending his vacation with me, and I have given him the task of training a choir; I tried it once, then decided to sing Benediction alone as the lesser of two evils. The Christians may have thought it was the greater evil, but my vote carried the most weight.

So far as I know, all Maryknollers in Korea are well. We are preparing to get under cover for the rainy season: it's something the same as being snowed under except that you come up more often for air.



(Photograph from Fr. Booth)

MA SAN, KOREA—THE HOME OF FR. BOOTH

His house may be seen commanding the village of huts from a slight eminence at the right. There is no church at present. The house serves all necessary purposes

Why not make the Catholic Foreign Mission Society of America the alternate beneficiary of your LIFE INSURANCE? Others have found this a practical means of helping Maryknoll. Write us for further information.

SUBSCRIBE FOR A FRIEND



## A CALL FOR CATECHISTS

OVER in the section of Manchuria where Fr. Lane and a little group of confrères are at work, there are more than three million people among whom about four thousand are Catholics.

Eight western priests assisted by four native priests minister to the four thousand Catholics, and they are trying to reach some of the millions outside the fold. Baptisms last year—adults and children, including dying infants—numbered more than six hundred and fifty.

In a recent report Father Lane gives an encouraging summary of activities and calls for what every missionary soon finds essential to the work of conversions—CATECHISTS. As our readers will note, catechists are being recognized by our missionaries and by all who follow the story of their work as vitally necessary in the spreading of our holy Faith. Fr. Lane writes:

One of our difficulties comes from the lack of catechists, but we hope to begin this work during the coming year. We shall gather a few good prospects here at the center and give them a year of training. The following year we shall increase this number, but it will take five years before we can begin to provide even the minimum required.

Prospective native seminarians number fourteen, and they will begin preparatory studies in the Fall. We shall have, in addition to these, six others in the preparatory seminary at Mukden.

The work of the native Sisterhood is causing us some concern, as many good young women have expressed their desire to follow this vocation. We had hoped this year to receive some Maryknoll Sisters who would enable us to gather these subjects at the center and to make a proper selection, but we shall have to wait at least a year. In the meantime we shall try to provide educational facilities for the more promising ones in their native villages or nearby.

During this month of the Holy Souls, enroll your beloved dead as Perpetual Associates of the Maryknoll Society. They will share in several thousand Masses. The sum required is fifty dollars; payment may be extended over two years.



## MAY THE ANGELS LEAD THEM INTO PARADISE

You have loved them during life and, now that they have gone before you, your dearest wish is that they may soon enter into everlasting enjoyment of the Beatific Vision. For the Holy Souls in Purgatory, the time of earthly life and merit is past. It is for you to accumulate for them spiritual riches, by means of which they may more speedily behold the Face of God.

## TRIBUTES

Enclosed find my check for \$5—a mark of my zeal for Maryknoll missions.—N. Y.

All Catholic missionary literature is interesting and appealing, but THE FIELD AFAR has something very special which seems peculiar to the Maryknoll effort.—Wash.

I am enclosing \$5 and will try to finish paying in three months as I mean to keep my pledge to become a Perpetual Member of Maryknoll even at a sacrifice.—N. J.

Enclosed find \$1 for my renewal. I so enjoy the articles written by the missionaries that I do not want to miss one of them. I am only sorry I cannot send more.—Pa.

I am more than pleased you have reminded me that my subscription has expired, as I should hate so much to miss even one copy of this wonderful little magazine.—Kan.

THE FIELD AFAR has so far given me great pleasure, and from its spirit

I have drawn courage to carry on in spite of great difficulties in my daily life. I am indeed very grateful for it.—N. Y.

Enclosed find my subscription to THE FIELD AFAR. I am sorry you had to write so often, but I really felt I could not afford it. Then I realized that THE FIELD AFAR is worth a little sacrifice on my part.—N. J.

I notice my subscription card is credited to March, 1933. Thank you, but I have already enjoyed the value of my initial subscription of five dollars, and I shall be glad to renew it in March, 1929.—Wash.

I enjoy every line in THE FIELD AFAR. My four boys look forward to its arrival, and there is a scrap to see who will read it first. How happy I should be if only one of them received the divine call!—Mass.

"Our young people have become really fond of THE FIELD AFAR," writes a priest. "There is a wild scrimmage when it comes, and the owner of a copy is under pressure till he finds a quiet corner."

## A MARK OF CHRIST

The Maryknoll pin and ring are real Christmas gifts. They are both stamped with the Chi Rho, the symbol which means the Mission of Christ to the World, the Mission for which the Founder of Christmas was born in a stable of Bethlehem over nineteen centuries ago.

## SUPPORT A CATECHIST

## A SCHOOL PROBLEM IN KOREA

By Fr. Duffy

SINCE the arrival of the Japanese, Korea has enjoyed a period of peace unknown in the days of her emperors. There is peace, not only for every law-abiding subject, but for every foreign resident.

There is no impediment to the progress of the Church. On the contrary, the Japanese encourage the work of education by yearly endowments to social works. The Catholics have the Nan Daimon Commercial School, conducted by the French Mission in Seoul, which receives a yearly endowment from the Japanese government.

At the recent consecration of the Co-adjutor Bishop of Seoul, Bishop Larribeau, the Governor-General declared that since the arrival of the Catholic missionaries unbroken peace and unity have existed. He praised the Church for its slow but certain progress, and spoke at length on the quality of men which the Catholic Church produces.

The Koreans themselves regard the Church in much the same way. She is admired for her many spiritual ideals, although she is not looked up to by the masses as much as are our Protestant friends. This may be explained by the many works of education which Protestants have launched; by their superior school system; by the financial help they have given to the suffering poor; also, I may add, by their co-



FR. PATRICK J. DUFFY, A. F. M.

*Fr. Duffy, who is stationed in Chin-nampo and is director of the language school, left Maryknoll for Korea in 1924*

operation with the natives during the insurrection of 1919. While the Protestants approved of and assisted the natives, the Catholic Church neither condemned nor upheld the rebellion.

The attitude of the ordinary pagan to the Church is one of indifference. The average young Korean has no thought of religion; many have abandoned devil worship for the mighty dollar, and have become Materialists.

Realizing, as we over here do, the willingness of the government to co-operate with our work, we deplore the lack of friends and funds which prevents us from pushing forward our course. In our two large provinces,

we have as yet no school that measures up to the standard required by the Government. Every year there is talk of suppressing all private schools which have not government approval, and, when that blow falls, we shall be badly handicapped. Here, as elsewhere, the children of today are the Church of tomorrow. If we cannot educate our young Christians in the doctrine, our hopes for a future Church will hardly be realized. A solid foundation must be laid, and this cannot be done in a Sunday School nor by an occasional sermon in "the world's most difficult language"; neither can we expect much help from the parents who know little themselves or who may even be pagans.

Some time ago the Mayor of the city asked me to call on him. After the customary tea, he opened the conversation in a friendly way by politely telling me he feared very much that if I did not have my schools registered they must be closed. I was not surprised, but I was very much saddened by the verdict.

As a matter of fact we have not even decent seats in the school. My predecessor was a French priest, as poor as myself. He made some desks from local trees on the property and these remain. It will take at least \$250 to provide both schools with desks and a few maps. May our Lady of Ransom come to our aid, and prevent our being obliged to give up what means so much to the Church in Korea—our schools!



(Photograph from Fr. Duffy)

A GATHERING OF THE CLAN (THERE ARE CLANS AND KLANES) AT CHINNAMPO, KOREA

*Fr. Halloran, Fr. Duffy, Msgr. Byrne, Fr. Plunkett, Fr. Hannon*

**SPREAD YOUR FAITH**

# THE NOTE PAGE

WE treasure every word of co-  
operation from our American  
bishops, and we were consequent-  
ly especially gratified to receive  
along with a modest offering the  
following lines from Melbourne,  
Kentucky:

The enclosed is sent you by our aged  
bishop who lives in retirement at our  
convent.

The bishop, who is an invalid, is un-  
able to interest himself actively in the  
great work of Maryknoll, yet wishes  
to assure you and your society that the  
foreign missions are very dear to his  
heart, and that he prays very much for  
the missionaries and their holy ministry  
in the fields afar. He asks that you ac-  
cept this offering as a token of his  
good will and heartfelt wishes on be-  
half of those who devote their lives to  
the spread of the Gospel in heathen  
lands. He asks a remembrance in the  
prayers of the Fathers and students at  
Maryknoll.

The Field Afar—a welcome Christ-  
mas gift.

A notable work for the multi-  
plication of native priests in mis-  
sion lands is being pushed in Eu-  
rope. This work is known as the  
Society of St. Peter the Apostle.  
It was founded in France by a  
zealous woman and her daughter,  
and after many trials was recog-  
nized and approved by Rome it-  
self.

Among the earliest students as-  
sisted was the recently consecrated  
Bishop Hayasaka of Japan.

The work of St. Peter's is as  
yet hardly known in the United  
States, but when the large Mission  
Aid Societies have become more  
deeply rooted, there should be  
place for the splendid organiza-  
tion which strikes at the very root  
of true mission progress—the  
training of a native clergy.

Put the missions on your Christmas  
list.

We like to think that we have  
friends in all walks of life, but no  
one will feel slighted if we express  
a special interest in the leaders of  
our people. And that is why the  
following letter from a priest  
friend, with its generous enclos-



## PAY DAY IN KOREA

Two hundred and forty green-  
backs—the yearly cost of a native  
catechist in Korea. The missionary  
wishes he could say "not at home",  
as he spies the unwelcome caller.  
But this is only because funds are  
low; his most urgent need is to in-  
crease the number of his native  
helpers. With *your* assistance, the  
door would open wider.

In the most recent report of the  
Maryknoll Korean Mission Monsig-  
nor Byrne writes:

*"Next urgent after the training  
of native priests is the provision  
of a capable corps of catechists,  
both men and women, of sufficient  
secular presence to command re-  
spect and fortified as well with a  
special training in Christian doc-  
trine and apologetics. The work  
done by our few paid instructors  
shows conclusively that the native  
catechist is the most efficient pres-  
ent-day instrument for conver-  
sions. The duty to employ it is  
obvious."*

ure, gave us an unusually pleasant  
sensation recently:

The Class of 1921 of Dunwoodie  
sends this check of five hundred dol-  
lars. It is the intention of our class  
that this money be used to pay for  
one of the rooms of the Seminary, and  
that in some way this room be dedi-  
cated to our class.

We are intensely interested in the  
work of Maryknoll. We recall with  
pride that Fr. Drought once sat with  
the class. Knowing full well that our  
vocation directs us to other fields at

the same time, we at home have been  
saving our surplus for the past seven  
years, not unmindful of our brother  
priests abroad. We should be pleased  
to have you accept this little gift as an  
evidence of our Catholic interest in our  
common Faith.

Your friends will enjoy a Maryknoll  
book.

A Maryknoll student, writing  
from Rome of his visit within the  
octave of All Souls' Day to one of  
the cemeteries, gives the following  
description:

Thousands who had come to express  
their characteristic devotion to the de-  
parted were flocking out of the gate.  
Elaborate tomb stones are very numer-  
ous in this beautiful *campo santo*, and  
the perpetual lights which are kept  
burning on the graves make one feel  
that the cemetery is really a holy  
place. But what impressed me most  
was the custom which every man ob-  
serves of turning as he reaches the  
gate, facing the center chapel, and bow-  
ing with hat in hand out of respect for  
those who have gone before.

The easier it seems to make a will  
the more surely will it be broken.

Pat Wong is a benedict. In  
other words, Mr. Patrick Jack  
Wong, born in Honolulu of Chi-  
nese parents, a graduate from  
Dayton College, Ohio, and a close  
friend of Maryknollers in Hong  
Kong, has been married to Cecelia  
Poon Yeun Leong. Maryknollers,  
here and wherever they are, know  
Pat and will be interested in this  
his latest venture, the last of the  
kind for him, we hope—the first  
also, we know. And because Pat  
is our friend, all other friends will  
join us in offering to him and  
Mrs. Wong congratulations and  
best wishes.

The marriage took place at the  
Cathedral in Hong Kong, and a  
reception at the Savoy Hotel fol-  
lowed.

Fr. Lane reports the receipt of  
twenty dollars from the Amer-  
ican Church Mission (Prot-  
estant). The direct purpose of  
the gift was to enable Catholic  
missioners to ransom two among  
many Chinese girls who were re-  
ported as being sold in the famine  
area.

## TALK "MARYKNOLL"



## The Chinese Student at Home and Abroad

FR. MATHIAS K'ANG, a Chinese Jesuit, writing for the *Bombay Examiner*, says:

One of the chief obstacles to the Faith in China is the crude rationalism for which the educated Oriental so easily exchanges his former religious ideas. So you have Chinese students, both at home and abroad, constantly publishing anti-Christian books, holding anti-religious meetings, putting forth a flood of manifestos, tracts, pamphlets against "the churches", the missionaries, and the Christians. All this makes it very difficult for an intellectual Chinese not of exceptional courage to embrace the faith of Christ.

Fr. K'ang adds:

Freemasonry and Bolshevism both add force to this movement, and another contributing agency is educational establishments of higher grade founded in China by the Protestant missionaries. They teach morality without supernatural religion, and lead Chinese youth straight to scepticism and irreligion. A constant complaint on the lips of "Young China" is that during the last century foreigners have sought to invade their country by the triple assault of "arms, capital, and culture." It is because the Chinese suspect the Christian religion of being no more than an aspect of foreign culture that so many are firm to reject it. For such it is the moral rather than the dogmatic side of Christian teaching that makes it abhorrent.

The Central Bureau of the Central Verein comments on this in these strong and timely sentences:

The Great War has revealed to the nations of the Far East the monstrous caudal appendage of European civilization, which it has wound around its own neck and which threatens to choke it. They view our claim to superiority either with suspicion or contempt. Neither the gospel of the merchant nor the engineer, the statesman or the social doctrinaire, has any attraction left for them. The pure gospel of Christ alone, expounded to them by men and women imbued with the glowing faith of a St. Paul and the ardent charity of a St. Francis, indifferent to race,

nationality, standards of civilization, and the thing we call "higher culture", will henceforth be able to create an impression on the people of China, Japan, or India.



### NATIVE SEMINARIANS

The Catholic priesthood is the plenitude of Christian life. No nation reaches this plenitude until it has its own native priests. Europe, in the past, made it possible for the Church in America to attain the fullness of life. It is now our turn to help the nations of the Orient.

Maryknoll missionaries in China and Korea are preparing nearly eighty native seminarians for the eternal priesthood of Christ. There are doubtless many who will rejoice at the privilege of aiding them in this sacred task. The yearly cost of training a native seminarian is one hundred dollars in the Maryknoll Missions of China; in Korea the sum required is one hundred and fifty dollars.

They have discovered the very institutions upon which the Western World placed such great reliance to have come to naught within less than a century; universal suffrage, parliamentarism, democracy, and what not. They find our jails, penitentiaries, and insane asylums filled to overflowing in spite of numerous schools and even more numerous newspapers and magazines. They know we pride ourselves on our ability to increase the productivity of the land and the production of factories, but find us filled with a fear that we may not be able to feed and clothe even the next or after-next generation, unless we restrict the number of children to two to a family. We pretend to regard highly woman and her status in society, but force hundreds of thousands of girls and women into shops and factories, unfitting them for the duties of motherhood. They listen to the lip service accorded liberty, and find us the slaves of public opinion which they realize to have been stimulated and created by clever propagandists.

THE Catholic Church in China is surely blessed by the presence of an Apostolic Delegate and, above all, by such a representative as Archbishop Costantini, whose task has been a delicate and difficult one! We have recently read words addressed by His Excellency to the students of the Catholic University of Peking, from which we quote in part:

Youthful students are not empty vessels that must be filled, but brasiers that must be enkindled; they are not mechanical devices to be improved, but immortal souls to be directed through ways that bloom with virtue. Man seeks happiness and strives to attain it outside himself, imagining that it resides in exterior goods, in riches, in honors, in a long life. Happiness resides pre-eminently with us; it is a matter of controlling and regulating our desires. The first conquest in the pursuit of happiness is self-conquest, that is, the mastering of our passions and the orientation of the tendencies of the soul toward virtue. Man searches for truth, but truth is revealed only to pure and calm souls who have subdued the turbulence of the passions, just as the light of the sun and stars is reflected only in the limpid and calm waters of a lake.

We pray God to restore peace to China. It is our one desire that this great people, so good and so industrious, should have the opportunity of living in peace; and that peace should bring in its train spiritual, moral, and intellectual advancement, as well as material progress in the industrial, economic, and political spheres. We keep ourselves severely aloof from everything that savors of the political, because that is none of our affair; but we sincerely and heartily desire that the legitimate national aspirations of China shall be fulfilled. But here, within the precincts of the school, you ought to refrain from political agitation; here you are to study; here you must enrich your intellect and soul with that culture without which it will be impossible for you to render any notable service to your country. Here you must develop yourselves, under an austere and rigid discipline, in order to become sound and strong elements in the leading class of tomorrow. China, like all other nations, has imperative need of capable and honest men, if it is to emerge triumphant from the present crisis and advance toward the goal of a prosperous regeneration. But capable and honest men are not produced amid the fanfares of futile student-demonstrations, but solely by iron dis-

### A DISCOUNT FOR YOU

Interesting stories, inspiring biographies, absorbing travel tales—all these are on the Maryknoll book list. They make most acceptable gifts for Christmas. Each volume is well made and the prices are lower than you pay for similar books in the stores. There is even a special discount offered at this season. See page 326.

READ MARYKNOLL BOOKS

cipline of intellect and will. Those of you who are truly patriotic will recollect themselves in laborious silence, and will seek by means of constant study to acquire the knowledge and ability that will enable them to offer to their country the service of their minds and hands. But avoid as something virulent those anti-social doctrines which are being imported into China from without, and which promise not life but death and destruction.

Among students of different creeds a spirit of mutual respect should prevail, a relation of fraternal charity, an interchange of those acts of courtesy which are the noble heritage of Chinese manners. In this way we trust that this institution may stand out like a lighthouse amid the stormy billows of life's vicissitudes, showing to youth, by means of the light of the soul, the straight course toward the haven which is the science of life; that is, the knowledge which is comprised in the philosophical motto, "Know thyself."

### A Week at Louvain

WITH Fides Service issuing every few days interesting items of news from all parts of the mission world, no Catholic can claim that he lacks an opportunity to become acquainted with the Church's activities in heathen lands. We of Maryknoll have been particularly interested in the following items which we have summarized for our readers:

Many important mission problems were discussed at the sixth annual Missiology Week held at Louvain University, Belgium, last August. This yearly event, though little known to the general public, has become during recent years one of the first importance for mission leaders throughout the Catholic world. Over three hundred, mostly missionaries, attended the sessions. The general subject of investigation for the assembly was "the soul of the people to be evangelized." A particularly noticeable feature of this year's gathering was the universality of the participants. Practically every nationality was represented. Speakers included natives of Africa and Asia as well as many of the most learned mission authorities of Europe.

A native seminarian of Dahomey, Mr. Moses Durand, read a paper in perfect French and captivated his audience by his diction and his suavity. The subject was a defense of the peas-

**Through THE FIELD AFAR, vocations will come both for the missions and for the homeland.**

ants of Dahomey. Mr. Durand maintained that his people were capable and peaceful workers, greatly attracted by religion, and utterly undeserving of the poor reputation attributed to them by writers of romantic colonial novels.

The adaptation of Chinese art to the



FIRST FRUITS FROM KONGMOON  
*This young man has just entered upon the study of philosophy*

teaching of Catechism was the subject of a conference under the leadership of Fr. Schram of the Scheut Fathers.

The Louvain Missiology Week was founded six years ago and was approved by Pope Pius XI. It was strongly encouraged by Cardinal Mercier. The object of the yearly session is to give Catholic missionaries an opportunity to exchange valuable experience, to discuss openly mission problems, and to weigh the suggested improvements in the methods of the apostolate. The papers are usually of a scientific nature.

The fact that oriental students are not affected by Christianity in Europe and America was recently acknowl-

edged by an educational authority who deplored the fact that Chinese students are returning to their country hating or at least misunderstanding the Christian religion. He pointed out that such youths were the future leaders of China, and if converted while in Western Countries could do much for the Church in their own land.

Catholics have started organizations for oriental students in Belgium, France, Switzerland, and Germany. One is also contemplated in the United States.

**The easier it seems to make a will the more surely will it be broken.**

A GOLDEN opportunity escaped the past generation of Catholics in this country when we allowed scores and hundreds of American-trained oriental students to return to their native land, ignorant of the very existence of the Catholic Church in the United States.

A will to impress these students would have been followed by the way to do so. The leaders in new China and in Japan today are largely western-trained men who look to the United States for inspiration, but who still believe that this is a Protestant country. This wrong impression should be corrected.

**Your friends will enjoy a Maryknoll book.**

THE question of how to reach the future leaders of China by contact with the present day students is beginning to awaken interest. Incidentally along this line comes the following from Fr. Dietz:

A non-Catholic young man, who initiated me into the "ocean" dialect some weeks ago, came to inquire if I could help finance his college education. I told him I had received word from the Bishop, in answer to my inquiries on the subject, that we were not in a financially favorable condition to undertake much of this important work, even among our own. It is really too bad we cannot do more to leaven the mass of our Christians with a few educated men.

**PLEASE RENEW PROMPTLY**

## THE FIELD AFAR

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with all subscriptions)*

**TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD**

"WOE to me if I do not evangelize!" These are words upon which the wise priest meditates often, but they may well occupy the occasional thought of Catholic laymen.

To dwell on this ball of earth until adult life (perhaps to advanced age) with no thought of saving a soul other than one's own is a pretty poor record for any Catholic. *How do I stand?*

IT takes about a month for a letter to reach the Maryknoll missionaries—now well over one hundred and fifty—who live across the wide Pacific, and by mid-November Christmas messages and packages will have started on the long journey.

The greeting from the homeland is always welcomed by a self-exiled priest, Brother, or Sister, but at no season is it so much appreciated as in those blessed days when the *Crib* recalls memories of youth and the loving faces of relatives and friends.

We have confidence that among our readers some will be inspired this year to give us the pleasure of forwarding gifts to our beloved missionaries.

**The Field Afar—a welcome Christmas gift.**

WE ask ourselves occasionally why the catechist idea that has proved so necessary on the mission fields in heathen lands cannot be more generally adopted in such a country as ours—in the United States.

There are districts with small groups of Catholics who can be reached only occasionally by priests resident long distances away. Catechists can be found, possibly among earnest and well instructed converts. The question of their support should not be a serious hindrance.

**The Field Afar—a welcome Christmas gift.**

AND lest we forget! This is the month of the Holy Souls. Some of us, even with good intentions, fail those who have passed on to the Judgment Seat; but Mother Church sends out her reminders and appeals for prayers, Masses, and sacrifices to be offered for the souls in Purgatory.

*At least you, my friends!* This is the cry for mercy that comes from those whose test is over, but whose sufferings can yet be relieved through the charity of friends. Forget not the souls of your own Faith and kin, of your friends, and of those who have few or none to think of them in this precious month.

*May the souls of the faithful departed, through the mercy of God, rest in peace!*

NOVEMBER, the harvest season, reveals the bountiful hand of God and marks that period of the ecclesiastical year in which we are bidden to give thanks to Him.

The Church calls us to express gratitude. So, too, does the State on this side of the oceans, and we Catholics of America are always happy to note in the proclamations of our civil governors the urge that springs from a belief in Divine Providence.

Perhaps sometime in this land of ours Thanksgiving Day will mean to the American Catholic

not only a day of civil observance but one of special devotion in our churches and chapels, when the daily Communion will be multiplied into the millions, and the song of thanksgiving now thin and inaudible will swell into a nationwide chorus that will stir men's love for God and make them realize that whatever is theirs comes from Him.

"THE most promising mission field in the world." In these words a prominent French missionary in China once referred to Korea. That was before Japan took over this "Hermit Kingdom". Today our friend's statement would be questioned, but we of Maryknoll who have had the privilege of representing Catholic activities in a section of that country during the past five years are well satisfied that the prospect is bright.

Korea is peaceful; the people, especially those unspoiled dwellers in the hinterland, are responsive; Japanese officials have been uniformly kind and encouraging. Of course there are difficulties—not such, however, as cannot be met successfully.

In this issue we are placing before our readers some extracts from the report of Msgr. Byrne. This report was prepared especially for Rome and Maryknoll, but our readers will find it interesting.

**Put the missions on your Christmas list.**

WOULD it were even so, groans many a missionary as his amazed optics review the startling powers credited to the Holy Father by guardians of American liberty.

Tell Americans how to vote, close the public school, run the White House. It is a large order indeed. When that fond day arrives, the Pope will also doubtless tell Americans how to rent pews, will muzzle operatic choirs, will succeed in running his own

**PROMOTE OUR LORD'S INTERESTS**



churches. Whisper it not in Ascalon, but that wildest of dreams might even come true wherein the Holy Father would succeed in his pet project of persuading the Catholic world to support its missions.

It's an ill wind indeed that blows nobody good. Fantastic utterances of this character do at least the service of conjuring up eutopian mirages for the missionary. Where there is no hope a dream is something.

**T**HANK God for vocations to the apostolate in these days when creature comforts beckon so persistently to our young people! We know that our friends will rejoice with us when we state that the entrants into our Seminary and Colleges have made this our banner year. We may register a similar experience of the Maryknoll Sisters. The new-comers already number

- 33 Students at the Seminary
- 35 Students at the Colleges
- 35 Sisters

As we think of these aspirants there comes to us the picture of a small girl who served for a precious period of her life in the temple at Jerusalem. She was the daughter of a man named Joachim and his holy wife Anna, both of whom were deeply conscious of the honor conferred upon them by the choice of their child for the service of God. This girl was the Immaculate Conception, Mary, the Spouse of the Holy Ghost, and the Mother of Jesus, Son of God.

May she be an inspiration and a constant helper to these young souls who have offered themselves for the service of God!

**Maryknoll books for Christmas.**

**I**N the first pages of Willa Cather's "Death Comes to the Archbishop", a poor missionary from America tells his troubles, and the Venetian Cardinal murmurs in reply, "Beginnings! There have been so many there. But nothing ever comes from over



***P**RAYER, thanksgiving, and praise make up the worship of God in the Church on earth. In the perfect bliss of heaven praise and thanksgiving will be eternal. The spirit of thanksgiving and praise ought therefore to have a larger part in our private devotions. It is a sacrifice most acceptable to God, and a sure token of His presence in the soul. It has this special grace, that it looks for no answer, no wages, no reward. It is the free, loving joy of a heart grateful for the past and for blessings now in our hands.*

*Prayer may be, and often is, no more than the cry of self in pain or terror. But praise is the voice of grateful and generous love, lifted up in thanks, benediction, and worship. To live in a spirit of praise is to live a life as near to heaven as earth can be.*

(Cardinal Manning)

there but trouble and appeals for money."

Less than a century ago the Church of America was begging at the backdoor of Europe for help, and many like the Venetian Cardinal did not understand.

Today the struggling Church in other countries turns to America's wealth and numbers, and many Catholics are inclined like the Venetian to look on these desolate lands as places "from which nothing ever comes except trouble and appeals for money."

There were in Europe splendid Catholics who in our day of need visioned the future which we are now realizing in America. And there are fine souls in America today who foresee the harvest which will later be gathered in pagan lands through their coöperation at this hour.

Thank God that we have such men and women in the Church in

America! May their number be largely and speedily multiplied!

**A**MERICANS are thought to be money-mad and luxury-loving. When we of Maryknoll opened the first page of our journal we recorded the impression from certain wise men that American Catholics would provide a foreign mission movement with dollars, but not with priests, or Brothers, or Sisters.

We are far from complaining that material support has been withheld, and there is visible proof of unfailing generosity. Yet we face the extraordinary fact that in this land of wealth and luxuries our mission organizations are more generously supplied with personnel than with means.

Recently offers have come from several different sections of the mission world for the services of Maryknoll Sisters. They have been asked either to conduct schools or to establish hospitals in sections where the Church would thereby secure a much needed prestige, and souls would be reached.

With each of these offers, however, was included the condition of financing the work—an impossible request, especially considering the fact that after fifteen years the Maryknoll Sisters have as yet no Mother-House of their own.

The valued help of our Maryknoll Sisters is also being kept back from Maryknoll Missions because the individual missions cannot meet the modest demand of two hundred and fifty dollars a year for the support of each Sister.

Our hope lies in spreading a knowledge of the conditions and opportunities that await Catholic effort in mission lands. We believe that if Americans can be found (and some hundreds have already presented themselves) to give up home, friends, and country for the Kingdom of Christ, thousands will gladly help to get them to their field of labor and to sustain them while they work. You?

**MISSIONS NEED SCHOOLS**

# Observations in Peng Yang

By Fr. Leo Sweeney



(Photograph from Fr. Cleary)

THE LATEST GRADUATING CLASS AT OUR GIRLS' SCHOOL IN PENG YANG  
*Three native Korean Sisters are in charge of this school. There are only two Catholic schools in Peng Yang, both for primary grade children; there are ten schools under the direction of Protestant missionaries—four primary, five high schools, and one college*

THE sun, rising over the Tai Dong River, was doing its best to brighten the dull grey front of a tin-roofed church. Within, the pastor, announcement book in hand, his eye on the brown hole in the ceiling, made known to the congregation squatted before him that henceforth the Sunday collection—every widow's mite of it—would be set aside to build up a Peng Yang Church Fund.

"Church Fund" is a very pretentious name to give to the stray coppers that slip into the church basket from the hands of Peng Yang's poor. I often think that, if genuine honest poverty would make her feel at home, the widow of the Gospel, who gave her last mite to God and won His gratitude, would not feel out of place among the Christians gathered under our roof.

We have heard that some people at home have the notion that the Church in these parts is on the downgrade. Such an idea is far from the truth. This large old church is crowded every Sunday, from the shaky sanctuary rail back to an imaginary line drawn through the fresh air somewhere outside the creaky doors. It is actually a full church, more than full if you count the babies on their mothers' backs.

It is impossible to find any motive for the devotion of our Christians except their solid faith. People do not come out in zero weather to an unheated church to get warm; and while we know that our organist can bring down whole choirs of angels to the rickety loft, we cannot believe that the strains of a portable organ account for the number of straw sandals and rubber shoes outside our front door. Our people are not as susceptible to music as angels, nor are they quite as immune to cold. It is faith that brings them.

The Communion rail is filled several times at Sunday Mass, and Fr. Cleary has recently found it necessary to set aside Friday afternoon for the school children's confessions because the grown-ups keep us busy on Saturday. Then, too, there is the little Daily Mass Society which brings a group of a dozen school girls up dark alleys early every day, even through the winter, to a church where we cannot say Mass without a small charcoal fire on the altar. If you wish to know whether Korean hearts are the proper soil for God's sowing, or to assure yourself that the Faith has struck deep root here, you need not look back to the days of Korean martyrs. There is abundant

evidence here and now—the fruit of the labors of our predecessors.

After several meetings of the young men of the parish, new constitutions for the Young Men's Society were drawn up, outlining a wide field of future activities. First fervor is much in evidence, and we believe its source is a genuine earnestness. To learn more of and to deepen their own faith, and to help make it known to the thousands of pagans who live about us—these are the principal aims of the new society. The fact that the constitutions include such clauses as "that members shall receive Holy Communion in a body at least once a month," and "give a set time to the catechetical instruction of the boys of the parish," makes us feel that they are striking out in the right direction.

We have begun to have a series of talks by John Chang, based on the "Credentials of Christianity", by Fr. Scott, S.J. Some knowledge of Catholic apologetics is very necessary to Catholics anywhere, but especially here in a pagan country where Protestants with ample means are so numerous and influential. Living in the continual contact with pagans who cannot but

"CARRY ON" UNTIL THERE SHALL BE

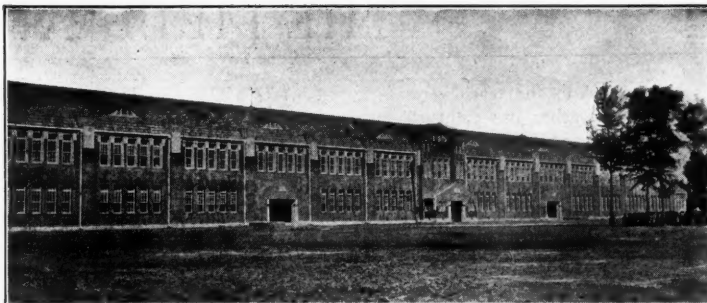
be impressed by the great number of Protestants and the external evidences of their strength as seen in their schools, high schools, colleges, hospitals, native seminary, and so forth, our Catholic young men need a shield for their Faith, and this we hope they will find in a knowledge of Catholic Apologetics.

A puzzling question for a long time has been the continuance of the parish school for boys. No, this is not our modest manner of introducing a miraculous tale of how a raven came at dawn regularly on the first of the month with some ten yen notes in his bill to pay the teachers. Less poetic and far less stirring, the annals of our school. Built by the hard labor of our French predecessor, Fr. LeMerre, the Peng Yang school for boys flourished. It was the first school in this city which offered its pupils education along western lines. Fr. LeMerre not only directed the school but also conducted some of its classes.

For years it continued to maintain an excellent reputation, and not a few of the men now occupying prominent positions in the city received their elementary education within its portals. In recent years, however, the Government has erected throughout the city very large and very modern schools on the western plan, putting our school so literally and completely in the shade that even its alumni seem to regard it as unworthy of their consideration. Poverty is a blessing, but it plays havoc with a school. Of late years the parish school has broken no records nor captured any prizes for efficiency, scholarship, discipline, or anything else. In fact, it has assumed the shape of a constant and fruitless worry.

The parish school for girls is entirely different. Also established by Fr. LeMerre, it has, though always hampered by lack of funds, held its own under the intelligent direction and devoted care of two native Sisters, assisted by three lay teachers.

Five of its six grades (one hundred and eighty pupils) find shelter in three small, mud-walled houses. The other grade cheats me out of one room of my house, providing noisy accompaniment for all my indoor exercises. It has been a decided success, thanks to the untiring efforts of the native Sisters. A good proportion of those baptized here each year are girls who received

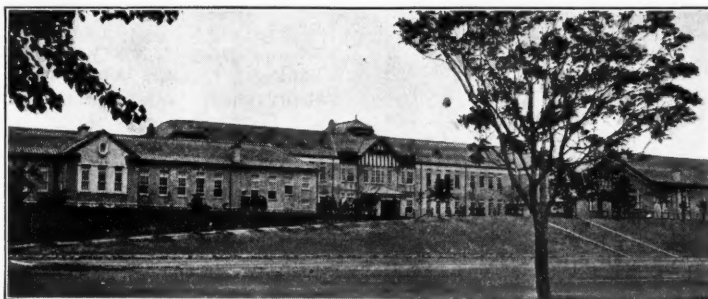


(Photograph from Fr. Cleary)

A PUBLIC PRIMARY SCHOOL—ONE OF NINETEEN IN PENG YANG

their education in the parish school. And who can estimate the amount of good done—the deepening of the faith of those already baptized—by the regular explanation of Catholic Doctrine, the daily exhortations of the teachers, and the fine example of the Sisters? Only a few days ago three of the grad-

up to the same plane. Aside from the lack of material help there is the still greater difficulty of trying to find men who would do for the boys what the native Sisters do for the girls. Since for the present it is impossible to develop both schools, we are confining our efforts to maintaining the girls' at



(Photograph from Fr. Cleary)

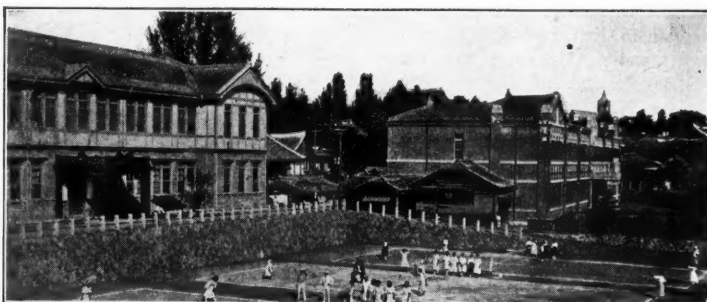
PENG YANG PUBLIC HIGH SCHOOL FOR JAPANESE BOYS

uates of the school entered the novitiate of the Benedictine Sisters at Wonsan; including these, ten from the school have entered the convent in the past year.

In the face of very evident and tangible results from the girls' school, Fr. Cleary's only regret is that he has not the means of bringing the boy's school

the standard it has already attained, a question chiefly of competent teachers and necessary equipment.

Thanks to the generosity of priest and lay friends in Rochester who responded to the pastor's appeal, the days are brightening. One lay teacher with normal school diploma, a graduate of the school, and a daily Communicant,



(Photograph from Fr. Cleary)

GOVERNMENT SCHOOLS IN PENG YANG FOR KOREAN GIRLS

**BUT ONE FOLD AND ONE SHEPHERD**



has been added to the teaching staff. This capable teacher has returned to her Alma Mater at a salary much less than she was receiving in a splendid position in the Government schools. We have also been able to secure much necessary equipment, and for the past month carpenters have been here repairing old benches, replacing doors, building blackboards, etc. Plasterers are doing their best to redeem mud walls from which the plaster had long fallen, the painter will be here shortly, and when all is done the classrooms of our "Blessed Mother's School", Peng Yang, should look as bright and trim as a group of its own pupils in Korean holiday attire.

A glance back over these notes reveals the fact that we have said much about the material and less important phase of mission work, and little about the other side. However, we do not regard it our chief task to repair dilapidated churches and schools. The preaching of the Gospel, and for the present the study of the language to prepare ourselves for preaching, claims first place. The care of our scattered Christians, the directing of catechists (for whom we held the annual retreat in February), confessions, baptisms, sick calls, examination of catechumens, efforts to seek out an occasional stray sheep—these duties and others lend continued variety to our daily round. We are mindful, too, of our duties to the pagans about us, and we long for the day when an adequate knowledge of the language will enable us to be in closer contact with them. We had sixteen adult Baptisms at Easter and nine at Pentecost.

This is all a start in the right direction. We are more grateful than we can say to the good friends whose prayers and charity are making progress possible, and full of confidence in Him for Whom we are working.

**The Novenas at the Maryknoll Sisters' Chapels are continuous, and requests for a share in these prayers come in daily. Any one desiring special prayers may write directly to Rev. Mother Mary Joseph, Maryknoll Convent, Maryknoll, N. Y.**

## NOTES FROM THE HOME KNOLL



AS MARYKNOLLERS SEE THE SUN SETTING OVER THE HUDSON

### Thanksgiving—

**I**N a household which depends as much as Maryknoll does on Divine Providence every day is Thanksgiving Day, but that does not prevent the family from making a festive occasion of the holiday. The event is celebrated in true Catholic style with Solemn Mass at which public thanks is given to God for the blessings which have been showered upon the Society.

One thing for which everyone is thankful this year is the cleanliness of the seminary building. It took weeks to tidy up after the plasterers departed in September, and only now does the last bit of plaster dust seem to have been cornered and swept away.

### Newcomers—

**W**E never feel entirely settled into the scholastic year until the new-comers of September are cassocked and belted in November. This year there were thirty-three in the community awaiting investiture; and November 21 was for them, and for all others at the Knoll, a day of gladness.

### Another Second—

**I**T was Divine Providence, no doubt, which saw to it that a Maryknoller was enjoying his vacation near Grand Rapids, Michigan, when word arrived at the

center that a perfectly good auto in the furniture city was waiting to join the Maryknoll family. The Maryknoller was on hand in a flash and accepted the offering with gratitude. The car is now earning its board and lodging, and the driver has put the unspent railroad fare into the gasoline fund.

### Massachusetts Shifts—

**U**NEXPECTED shifts came shortly before the annual Departure Day this year.

Fr. Gerard Donovan, ordained only last June and smilingly anticipating his new experiences in South China, found himself in great pain one Sunday while preaching in Brooklyn. Within a few hours he was on the operating table at the Kings County Hospital where skillful surgery and kind attention saved the young priest, but not for early service in the field. He was replaced by Fr. Joseph Ryan of Worcester, Mass., our Seminary econome last year.

Then came urgent requisitions from East and West. At a loss to the center Fr. Francis J. Winslow of Cambridge, Mass., was assigned to Rome as spiritual director of our students there, and Fr. Joseph W. Connors of Pittsfield, Mass., to Korea.

Here today and away tomorrow. So may we all meet merrily in heaven!

**BACK CHRIST'S ARMY**

"It won't be long now," it was said a few years ago, "until missionaries will be using the radio." Just before one of the recent outgoing missionaries left, he received a letter from his new Superior who has headquarters in one of the larger cities of the Far East. "Bring a radio if possible," was the message; and the chorus answered, "We told you so."

#### Getting Popular—

**M**ARYKNOLL is receiving a few thrusts. A modest sign-board in New England urges passing motorists to stay at "Maryknoll Inn", and in New York City leaky radiators and blow-outs may be repaired at "Maryknoll Garage." The Reverend Treasurer hastens to assure his friends that Maryknoll has no connection with these commercial enterprises.

Of far greater interest is the news that a village in the vicariate of Kongmoon, China, has been named Maryknoll in honor of the first American missionaries in that country. Word to this effect has been sent out to the press of the world by a Dutch news bureau.

#### Out of Classes—

**T**HE cassock of a Maryknoller yields daily to working clothes of untold variety and occasionally, at least once a year, to other, more or less respectable and dignified wearing apparel.

An interesting presentation that called for exceptional costumes was a drama in four acts entitled, *Sir Thomas Moore*. The drama was a revelation of concealed abilities, unusual properties, facial adornment and dress,



WHEN THE OPEN SPACES APPEAL

until then undreamed of by any dweller on our ancient hill.

Somewhat "hoboesque" is the appearance of Maryknollers on a hike through beautiful Westchester, and we sometimes wonder what motorists think they are passing.

The Maryknollers, however, are not worrying on this score, and they always get much out of an all-day walk, interrupted in some restful spot by an al fresco lunch that is relished to the last crumb.

They return tired and happy, with minds cleared of cob-webs, and clothes covered with dust.



A FEAST DAY INDOOR SPORT  
"Hi" Class Dramatics

#### THE MARYKNOLL RING



Everything that comes from Maryknoll ought to be good. This ring will stand under criticism.

10-karat gold..... 7.00

(Prices subject to change)

When ordering state size

**ADOPT A MARYKNOLLER**

**WE** have now been farmers at Maryknoll for some sixteen years, and occasionally we wonder if we know any more about cows than we did when we started.

At all events we have had hard luck with ours these past six months. With some of them coming in at the wrong time, and others going out of commission entirely, we have been more or less distraught.

However, the tables manage to carry the nourishing white fluid yet, although we suspect that on his way to the seminary the milkman stops at the pump—perhaps for the rest.

To summarize, we have been obliged to change the herd, to sell off the old and to buy the new. (This sounds like ringing in 1929).

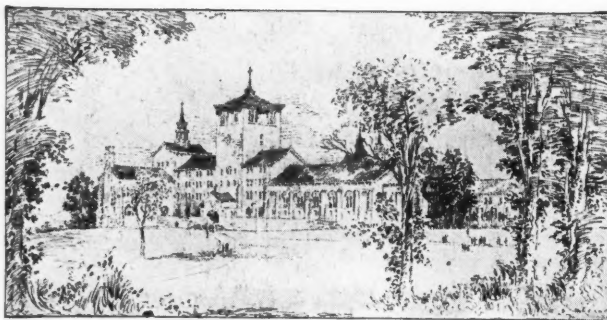
Before doing so, however, we followed the advice of several "higher-ups" including an archbishop and a cow specialist (if their titles may be coupled). We then got in touch with the Soldiers' Home at Washington where we learned that there is some fine young cow stock housed near the Civil War veterans. We arranged to give some of the cows a train ride. In the care of a veterinarian they all arrived safely. The cows are with us, and the veterinarian has returned.

May the cows serve us until they, too, grow old in the service!

**T**HERE are some people who wait until a new home is finished before getting into it, but if Maryknollers were so set they should never be housed in this generation. We recall when the side of the pro-seminary had been removed and the canvas flaps, under driving rain, opened to give the organist a shower bath during services in the chapel.

"Why not finish the seminary and be comfortable once and for all?" asked a visiting friend (whom we all like although he has never given anything more substantial than advice).

One answer is that we should



DRAWING OF THE COMPLETED SEMINARY

## BE A BUILDER OF MARYKNOLL

There are still unfinished sections of the Catholic Foreign Mission Seminary of America which await your offering. You will be always proud and glad to remember that you have taken an active share in this national work for souls.

Perhaps you have felt a holy envy of Christ's apostles, of those whom He calls "not servants, but friends." By aiding Our Lord's disciples you share in their reward—a special place in the Friendship of Christ.

You may not be in a position to contribute any large sum, but it is to the small offerings of the many that Maryknoll owes its existence.

Address: The V. Rev. Superior, Maryknoll, N. Y.

miss the signs of progress; another is that we do not wish to add needlessly to our interest payments, not to speak of borrowed principal.

Then, too, we like to watch the action of Divine Providence as Christ names our backers, here and there across the country, to note and meet the needs of this work for souls.

**WE** splashed in lime this past summer and well into the fall while the upper section of the seminary was being plastered. Had the seminary been floored with wood it might have been ruined, but cement and tile stand the hose well.

The whitened "villains" (there were some Holy Name men among them) managed to finish enough rooms to accommodate with a fair degree of comfort the returning students, but it took weeks to get settled, and in the

end we were lonely for the rough walls of hollow tile on which we had gazed affectionately for several years.

There are compensations, though, in a finished house. Did you ever notice the inclination to kick everything to pieces in a disorderly room, and the corresponding inclination to keep order in a room that has been put in order, with a set of regulations neatly hung on the inside of the door? We begin to live in a finished house, and woe betide the man who would imitate Abraham Lincoln by resting his feet on the window shelf.

### FOR GIRLS?

Has Maryknoll any books for girls? Yes, the Maryknoll books appeal to the older girls quite as much as to their brothers. Your daughter or niece would probably enjoy any one of the Maryknoll biographies, a volume of **FIELD AFAR STORIES**, or **BLUEGOWNS**.

FOR ONE YEAR—\$1.00



### NOTES FROM THE VENARD PREPARATORY COLLEGE

**W**E bow again into the presence of the some million (?) Maryknollers to whom we introduced ourselves last month.

Meet our new boys. They are about two score strong, from chubby thirteen to rugged twenty-one, and all are fine samples of the many hundreds "back home" who will follow in their footsteps some day. If they are not angels, they at least brought their angels along with them—which reminds us of some figuring. If forty angels are working for forty boys to make them good missionaries, how many angels are flitting about the Venard's hundred and sixty acres with all the priests, Brothers, students, and Sisters? And if each angel knows every other angel what an interesting time must the hundred and thirty Venard angels have sending wireless messages to half a thousand other angels taking care of as many future Venarders throughout the United States. Is your angel among the half-thousand?

The Venard is keeping up its "rep" for all-embracing Catholicity. Aside from the fact that its professorial staff alone represents Massachusetts, California, Rhode Island, Idaho, Indiana, and Michigan, the student body has representatives of at least eleven nationalities, practically all American-born, however. This "league of nations" has never needed a peace pact other than the one written in their hearts by the Prince of Peace, their Chief. We are glad also to learn that on the missions Maryknoll has some eighty sons of Asia studying for the priesthood. We hope to make it eight hundred some day, or even eight thousand.

The Venarders are contemplatives in due season, but they believe in Theophane Venard's gayety and good humor, too. "Trix" is a book that may yet be written with some interesting chapters recording college life here. We have stars this year in tennis, handball, baseball, football, and basketball—when, owing to our unfinished building, the rain does not change "basket" to "basin".

Manual labor is popular as an outdoor and indoor sport, involving overalls and aching backs, blistered fists and bruised shins. "It's all in the game," and the labor have been consecrated by the daily prayer to St. Joseph, Model of workers.

Maryknoll again reminds all its friends of the Holy Father's desire that every Catholic should become a member of the Pontifical Society for the Propagation of the Faith. His Holiness has made it clear that he views such membership as the special duty of every Catholic towards the spread of the Gospel. Every friend of Maryknoll, therefore, should be also a member of the Society for the Propagation of the Faith.

### MARYKNOLL-IN-SEATTLE

**I**F success should be measured by large figures and substantial buildings, our Maryknoll work for Japanese in Seattle would not make a strong impression. Bishop O'Dea has been most encouraging, and his priests have been uniformly kind; but there have been difficulties to overcome, and the

resources at home have been very limited.

Yet we are conscious of a steady and sure development in Seattle, the latest evidence being the Baptism of a group of Japanese men including a former bonze (a Buddhist priest).

It was the charity of St. Vincent de Paul men, coupled with that of Maryknoll Sisters and given whole-heartedly to a poor friend of his, that opened the eyes and the heart of Tetsudo Satkuta to the truth of Christ. During the past year Mr. Satkuta called regularly at the Maryknoll Procure in Seattle for instructions in the Catholic Faith. Seven other Japanese were baptized with him at Seattle, and at Yakima his nephew and niece were received into the Church. Of the eight baptized, four are fathers of large families.

On this notable occasion the ex-bonze handed over his Buddhist book of doctrine to Fr. Murrett who performed the ceremony. This souvenir is now at Maryknoll.



(Photograph from Fr. Murrett)  
FR. MURRETT WITH RECENT CONVERTS AT SEATTLE

**FOR LIFE—\$50**



# TO MARYKNOLL JUNIORS



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Many American boys and girls who desire to spread Christ's Kingdom on earth by means of the foreign missions have taken Theophane as their model. Some are following in his footsteps by preparing to carry their religion to the pagan countries of the East. Others are imitating his love of prayer. Every day they offer fervent prayers for the success of the missionaries in the field. Still others try to follow the example of his generosity, and they are helping to build the preparatory college which bears his name.

The Juniors who pray are receiving an answer to their prayers in the successful work of the priests on the missions. More priests are needed. The boys who answer the Master's Call are following Theophane's footsteps to foreign lands by entering Venard College, which has a record attendance this year. It is up to the rest of the Juniors to make the building larger so that it may hold more future apostles.

We are all followers of Theophane, Juniors. We are all anxious to help the missions. If we were not, we wouldn't be Juniors. We can all pray, and some of us can prepare for work in foreign lands. The rest of us can get busy and buy bricks for Venard College so that the priests who will take Theophane's place in the East may be well trained.

Let's get out our mite boxes right away and start saving for bricks—BRICKS—BRICKS.

Yours for a shower of Venard Bricks,

*Father Chin*



P. S.—Chins, remember when you discovered "a nigger in the wood-pile"? I have a hopeful suspicion that there are Juniors behind these BRICKS. Who will start investigations?—F. C.



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[1] *For the Boys*—If you had a fine horse like Pak's in the picture above, where would you like to ride? Father Chin has medals of Blessed Theophane Venard for his ten Chin-Sons writing the most interesting stories of the ride they would take.

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## MARYKNOLL

### In China

New missionaries, just late arrived,  
Eat rice with chop-sticks long.  
To learn Chinese, they study loud  
In true Chinese sing-song.

### In Korea

The Yalu now is frozen cold,  
So missionaries must go  
On quaint old sleds, in quest of souls,  
Across Korean snow.

### In the Philippines

A school quite "Normal" we can boast—  
St. Paul's own capsules, too.  
St. Mary's and St. Rita's Halls  
Board students—not a few.

### In Hawaii

Young Maryknoll is teaching school—  
Adopting orphans small,  
'Twixt spiders, books, leis, and songs  
And goodness knows what all!

### At Los Altos

September brought us many boys  
(Our missionaries to be)  
From texts to learn, with balls to play,  
Long 'ere they cross the sea.

### In Seattle

We've kindergarten, school, and home  
For little Japanese—  
The dearest children, just like dolls,  
And busy, just like bees!

### In Los Angeles

Here too, the Maryknollers teach  
And tend Japan's fair flow'rs;  
While prayers, studies, games, and fun  
Soon pass away the hours.

### Near Scranton

"The Venard" still is incomplete—  
'Tis made of bricks, they say;  
And walls half-up are pleading yet:  
"Give us more bricks this day!"

### In Washington

Our intellectual lights shine here,  
Near Mary's National Shrine.  
Their diary tells what all they do  
At Mason-Dixie Line.

### At Home

The Home Knoll  
on Thanks-  
giving Day  
With all the  
other Knolls  
Unites again to  
give God thanks  
For blessings  
show'ed on  
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# TO MARYKNOLL JUNIORS



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IT was the eve of the Feast of the seventy-nine Korean Martyrs. As I closed the doors of the church, I found that the lantern procession in honor of the martyrs had already started. Our Christians, both in town and from the out-stations, were anxious to celebrate by receiving Holy Communion on this Feast of our own Korean Martyrs who suffered for the Faith in the last century, and were recently beatified. I had been hearing confessions afternoon and evening for three days, and had just finished. It was evening, and the girls and boys were filing through the streets of the village, swinging their lanterns and singing the hymn of the Martyrs:

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Conquered in their battling.  
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I started down a lane that led to the center of the village. The starlight was just bright enough to enable me to follow the turnings of the mud walls of the houses which with the courtyard walls define the streets. As I felt my way along trying to avoid puddles and ditches, a little girl with a baby strapped to her back came out of the gateway of a courtyard.

"Oh Father," she called to me, "where are all the boys and girls going with the pretty lanterns?"

I recognized a ten-year-old parishioner. "Don't you know, Anna, about

the procession this evening in honor of our Korean martyrs?"

"Yes, but I have to take care of little John and I can't see anything from here."

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Young Peter has overcome your might.  
He has changed his thirteen years of life

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Ye children making him your model  
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"The catechist was telling us about little *Peter* this morning," Anna exclaimed to me. "Even though he was only thirteen years old, he so wanted to be a martyr for Christ that he gave himself up to the judges. He was tortured eight days by being beaten, oh,

"Yes, Anna, and do you remember that when he was in jail, a catechist told *Peter* he hoped to free himself from prison by denying the Faith, and little *Peter* said, 'You are a catechist and a grown man; I am only a boy. It is you who ought to be exhorting me to suffer courageously. How is it that we have changed places? Return to yourself and die for Christ.'"

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Our Korea is a hallowed land;  
The bravery of our men is worthy of all praise.  
But above all praise is the bravery of Columba  
That will live in memory for ten thousand years.

Anna was silent after hearing this. *Columba Kim* was a consecrated virgin who defended, with the aid of miracles, her Faith and chastity until God allowed her to be beheaded in 1839.

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SCHOOLGIRLS IN PENG YANG  
*Making two Catechisms do for three*

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A school quite "Normal" we can boast—  
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Young Maryknoll is teaching school—  
Adopting orphans small,  
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SCHOOLGIRLS IN PENG YANG

Making two Catechisms do for three

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# TO MARYKNOLL JUNIORS



## AIR MAIL

### A BUMPER CROP

Harvesters at Nazareth Trade School, Long Island, N. Y., sent us a "mitey" crop of greenbacks.

### ONWARD AND UPWARD

The Holy Child Jesus Burse continues to mount upward at a pace that knows no slackening. The latest gift from St. Walburga's School, New York City, gave it a stride in "Seven League Boots".

### A CHANCE TO CHEER

Juniors, Ahoy! Wouldn't you like to correspond with a sick-a-bed Junior in California? You may have her name and address for the asking.

### PURGATORIAL HELPERS

The Poor Souls were remembered by St. Aloysius Class of Mt. St. Mary's Training School for Girls, Cincinnati, Ohio. Their offering was for a Requiem Mass.

### A MITEY SURPRISE

Father McDermott in China has received another contribution from a mite box filled at St. Peter's School, Worcester, Mass. How did all of \$178.00 fit in one box without overflowing? Ask the Juniors at St. Peter's.

### HITCH YOUR WAGON TO A STAR

A Memorial Room at the Seminary sounds like a big undertaking for a Sunday School, but St. John's, of Hopkinton, Mass., believes it pays to hitch your wagon to a star—and they are proving it. Some of them came to Maryknoll last summer to pick out the room, and they warned us it won't be long before they will be ordering the name plate for the door.

### A PERPETUAL JUNIOR

Marjorie Cogan, of Newtonville, Mass., is a life subscriber to THE FIELD AFAR, so Father Chin claims her as a "Perpetual" Junior. Marjorie's subscription was a First Communion gift.



Johnny Woo's new Kite Air Mail Service guarantees that all letters sailing to Father Chin, Maryknoll, N. Y. will catch the right wind.

## League Catechism

### Chapter III

1. What, why and where is "The Venard"?

It is one of Maryknoll's Preparatory Schools—to train boys for entrance at the Maryknoll Seminary in New York—it is situated near Scranton, Pa.

2. Can you prescribe a remedy for the Venard's "growing pains"?

BRICKS and MORE BRICKS.

3. Quote prices on Venard bricks.

10¢ each, \$1.00 per dozen.

4. Do you know of any Brick Exchange?

Yes, the Mite Box concern.

5. Suggest a Junior slogan for this month.

"Be a Brick and Buy a Brick."

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"The Medicine Man of the Blue-gowns"—Thomas Brennan, Newark, N. J.

Second Prize: "Kind Treatment Goes Far"—Marie Thomas, Maspeth, L. I., N. Y.

### Mid-Summer Puzzle Contest

First Prize Winner—Mary Doran, Waterbury, Conn.

Second Prize Winner—Bernadette De Andries, Sacramento, Cal.

Correct Answers:

1. S A N C I A N  
E N O H N N A  
O N R I D D V  
U A T N I E A  
L M H A A S L

2. A Modern Martyr  
Observations in the Orient  
Blue-gowns  
Field Afar Stories  
The Martyr of Futuna  
An American Missionary  
Maryknoll Mission Letters  
A Window on the World

3. Chin(a)—Chin  
Chose(n)—Chose  
Cub(a)—Cub  
Franc(e)—Franc  
Poe(m)—Poe

## TANGLES

### I. TRIPLE DIAMONDS

\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*

First Diamond: 1. A letter in LOST.  
2. A small portion. 3. An Asiatic country closed to foreigners. 4. A favorite beverage of China. 5. A letter in LOST.

Second Diamond: 1. A letter in LOST. 2. To demand. 3. Natives of a Mohammedan country. 4. Eke. 5. A letter in LOST.

Third Diamond: 1. A letter in LOST. 2. To answer in the affirmative. 3. A city in Korea. 4. The principal body in the solar system. 5. A letter in LOST.

### II. NOVEMBER FESTIVALS

1. SANTASILL  
2. FATSONBEPROVEMINT  
3. ICECANTSAILSEAFIST  
4. ASKNAVYTHINGDIG

By jumbling the letters, find in each line the title of a November festival.

### III. TWISTED ENGLISH

Ah Moi, the missionary's cook, went out one afternoon to visit some friends. When the missionary returned from a sick call, he found this note awaiting him:

IF THE GREAT BMT PUT THE.  
What did Ah Moi wish to say?

### IV. FIVE-IN-ONE

Prefix a letter to each of the words below, making new words, the initials of which spell a country where there are Maryknoll Missions.

1. (—)ate 2. (—)pen 3. (—)an  
4. (—)at 5. (—)rose

### EFFORT!

How hard do you try at the puzzles, Juniors? This is what one Junior wrote us:

I hope I win.  
I've tried so hard,  
I've got very thin.

And she did—WIN.

How many of these "Tangles" can you unravel? Father Chin has first and second prizes for the nimblest brains.



WEAR THE LEAGUE EMBLEM



## Along the Pacific Coast Line

### SAN JUAN BAUTISTA MISSION

THE latest Maryknoll establishment—the mission of San Juan Bautista in California—is going well with Fr. Lavery in charge, and Bro. Louis a valuable assistant. Here are their comments:

*From Fr. Lavery*

For some years past Maryknoll has had on the Pacific Coast two centers for the Japanese, one in the diocese of Seattle, and one in Los Angeles. With the approval of Propaganda at Rome, she now has a new center for the Japanese people in the diocese of Monterey-Fresno, at the famous old mission of San Juan Bautista.

Once again this noted landmark, founded in 1797 by the Spanish Franciscans of long ago, is destined to fulfill the purpose for which it originally came into being. It has become a mission center for the spread of the gospel to pagans.

Maryknoll's slogan on the Pacific Coast is "To bring to other lands what the missionaries brought to California." The new center will recall to Maryknollers the spirit of the old Spanish missionaries who, hundreds of years ago, so nobly followed the call of Christ into pagan lands, crossing the seas, rivers, and mountains into the wilds of our own America. San Juan will be an inspiration to our missionaries.

Like all the old missions of California, San Juan is well placed. It rises on one of the ridges of the San Benito valley. From the mission one looks down into this valley and across a stretch of some twenty miles. In the early days of the mission thirteen hundred Indians lived in the valley, raising cattle, fruits, and farm products under the guidance of the Franciscan padres. Today most of these same ranches are cultivated by Japanese farmers. Our hope is that some day this mission of San Juan Bautista may hold the affection of the Japanese and their children as it did that of the Indians who preceded them.

*From Bro. Louis:*

The old mission as a whole is in a fair state of preservation. The chapel is an inspiration. It is about forty-eight feet wide, and originally had three aisles. Earthquakes and attending destructions made it necessary to close the side aisles by filling in the arches with adobe brick and much modern cement. However, the charm of the chapel has not been lessened.

The garden is attractive, although it has felt the ravages of neglect; but nature is ever responsive if we help her. The main portion of the mission, its

long arcade and many rooms, are in fine condition, considering the years of disuse.

The museum of relics is interesting and valuable; the surrounding grounds are overgrown with vegetation; the frame buildings on the property are in good condition, and with alterations can be made to meet one of several needs.

We lost no time in putting on work clothes and starting to do necessary repairing and overhauling. Fr. Lavery at the helm and I at the prow will do our best. Between our occupations we have many tourist visitors. I am becoming quite a guide.

The little village of San Juan is typical of a Mexican town, and we find it very interesting. The state road passes directly in front of the mission, but not near enough to cause annoyance. The weather has been fine, clear, and cool.

In this little community of two souls, we have prayers for you and all. Keep us in yours.

### MARYKNOLL-IN-SAN FRANCISCO (The Procure)

PROMINENT among visitors at the Maryknoll Procure since we last wrote to THE FIELD AFAR were Bishop Dunn of New

York, Bishop Mitty of Salt Lake City, Bishop Gerow of Natchez, and Bishop Drumm of Des Moines.

With Bishop Dunn were Fr. McDonnell of the New York Society for the Propagation of the Faith, and Fr. Cushman.

Other New York visitors were Frs. Boyle, Prendergast, and Higgins, all of whom have often visited Maryknoll-on-the-Hudson. Fr. Manley of Baltimore spent two nights with us. He has been interested in our Chinese student at Los Altos.

By the way, some other Chinese boys are making inquiries. We are happy to encourage these eager students because it is a step toward the goal, a native clergy for the Orient.

Five Jesuits of the California province sailed the Pacific this fall on the same boat with eight Maryknoll Sisters. There were twenty-six other foreign missionaries on the boat, but all non-Catholics.



(Photograph from Fr. Lavery)

### WHEN FR. LAVERY WAS AT LOS ANGELES

Fr. Lavery is now in charge of the old mission of San Juan Bautista, where he hopes to find more Japanese. Fr. Fitzgerald has replaced him at Los Angeles

SUBSCRIBE FOR A FRIEND

### LOS ALTOS (The College)



IT made us happy to entertain three groups of departing Maryknoll missionaries this season. We have also received Circles, societies, and small clubs which came to picnic on our Knoll. Many of these brought canned goods, a welcome gift.

Bishop Dunn of New York was very enthusiastic about our premises and sunshine. He thought San Francisco and vicinity more like New York than any other part of the world he has seen. We are now looking forward to the good Bishop's return as he has promised to stay awhile with us.

The roads to our college called for much manual labor last year and during the past summer. And now comes an observant professor from St. Joseph's who says, "*Too much talk; your road is worse than when it was started.*"

The army cots have been supplanted with real beds, and the boys sleep as well as usual. The cots are stored for occasional use, and have already been borrowed for the convent, which was called upon to accommodate some eighteen Maryknoll Sisters en route to the missions.

### YOUR BOY

Your boy's life will depend much on the influences of his early years. Now his mind is keen to form ideals, and his imagination is most impressionable. Do you counteract possible evil influences by keeping him interested in reading that will mold him along Christian lines?

Why not try out his taste, this Christmas, with A MODERN MARTYR or one of the other Maryknoll biographies?

### HONOLULU From Fr. Kress

HONOLULU is becoming in a fuller sense than ever before the crossroads of the world. Every boat stops here long enough to give its passengers an opportunity to come ashore and see the rich tropical vegetation of this part of the world. Most people engage a taxi for a couple hours. Others, beguiled with the announcement of a trip all around the island, spend the greater part of their shore-leave driving over uninteresting sections while missing the far greater charms of Honolulu itself.

When you come, ask to see Manoa valley—its flowers, colored shrubbery, flowering trees and beautiful mountain sides. Then go up Mt. Tantalus by way of Makiki Roundtop, view the eastern section of the city as you ascend, and, continuing down the other side, get a glimpse of the Punchbowl, an extinct crater.

All this will consume about an hour and a half. An additional hour will give you a view of St. Louis College, Kaimuki Academy, Diamond Head—the Gibraltar of the outlying islands—which resembles a *crouching lion*, the Hawaiian name for this uplifted crater. You can get to Waikiki Beach and enjoy the sight of surfboat riding, and should you wish to gratify the inner man there is the great Royal Hawaiian hostelry, and other more humble food dispensaries where native food—poi, papia, and fresh pineapple—can be obtained.

Many Eucharistic Congress pilgrims were welcome visitors, among them Bishop MacGinley of Fresno, and Fr. Patrick Daly; Fr. William Muckle, who is touring the globe; Fr. Grealey of Sacramento; and Mary Yamashita, en route from the Washington Japanese embassy to become a postulant at the Franciscan convent of Hakkaido.

Two large groups stopped. One party of sixteen was headed by our own "Uncle John", Bishop Dunn; another of twenty-four, by Fr. Keller, our San Francisco Maryknoller. We looked forward to their arrival with much pleasure and tried to show them the best of Honolulu.

Two Japanese maidens were received into the Church by Fr. Barron, and they have since been frequent Communicants. One of the two came for an hour's instruction at four o'clock in the afternoon, though she worked hard all night in a pineapple cannery and attended normal school for special credits up to noon.

Nineteen additional laborers, Maryknoll Sisters, have arrived on the Islands. Fifteen crossed over to Wailuku, relieving eight Franciscan Sisters at their request, since they are unable to supply the increasing needs of that mission together with the continuous growth of their other foundations in the islands. The Franciscan Sisters have been doing magnificent work for decades of years among the lepers of Molokai, and in hospitals, orphanages, and schools. Another body of Sisters doing incalculable good in the realm of higher education are the White Sisters of the Sacred Hearts. The Franciscan habit is black; our own, gray. All three groups might construct a Sisterly banner of black, white and gray.

### MARYKNOLL-IN-MANILA (St. Paul's Hospital)

A CHINESE man from a village near Yeungkong was brought to the hospital recently. He had been stabbed by another Chinese on a boat, and was so seriously injured that the Sisters did not think he could recover. We knew he was not a Christian because the very name of God made him protest that he would not listen. Sister de Lourdes got busy and put a medal under his pillow. Whenever she or one of the nurses bathed his forehead, the first application was holy water. We gave him special care, doing all we could to make his last days comfortable, and this kindness had its effect. He was finally won over.

One afternoon when Fr. Zillig went into the room and blessed him, the man tried to make the Sign of the Cross. This gave us great hopes, and we doubled our prayers for him. Sister Rose told him, in his own language, the truths necessary for Baptism, then asked him if he believed. He said that



THE MARYKNOLL SCHOOL IN THE SACRED HEART PARISH, HONOLULU

SUPPORT A CATECHIST

he did, and that he wished to do all things commanded by God.

When the Sister went on night duty she continued the catechizing, and about one o'clock she baptized him. Fr. Zillig was called, and administered Extreme Unction. The man seemed very happy and held out his hands for the anointing. He passed away peacefully—another thief of heaven.

On a recent Confirmation trip the Archbishop asked one little tot the name. "Abstinencia," was the prompt reply. When he told them it was not a name, they insisted that they had taken it from a church calendar. The child was probably born on a day of abstinence.

One of the American patients from Ward 13, who had not been to the Sacraments since "before the war"—he didn't say how long before—went to Confession and Communion on Saturday. His wife is in the States and is a good Catholic, but he works twenty-five miles from a church and cannot attend Mass on Sunday, so he got careless.

On Thursday evening one of our nurses, an Aglipayan, was baptized. She has been very anxious, since she came to the training school two months ago, to become a Catholic. Her people objected at first, but finally gave in, saying that she might become a Catholic for the present, but after her three years of training, when she returned home, they would expect her to return to the family religion—Aghlipayanism. We hope when she leaves she will be such a devout Catholic that she will bring the family into the Church. She was baptized Mary Carmen.

(St. Mary's Hall)

SOME kind, thoughtful soul at home sent us a number of pamphlets published by the Paulist Press, which discuss in brief, concise, plain *Englishes* the Church's stand regarding evolution, immortality, and so forth. We've made a radio for the girls' bulletin board. Above it is the caption STATION S.M.H. BROADCASTING. Each day we place one of these arguments on the board under the radio. The girls are very interested and copy them into their note books.

"I shall tell this to my science professor, Sister. He says there is no God," said one of them the other day.

If we fail to change these topics on the bulletin board from day to day, they waste no time telling us about it.

**A vocation is from above; but God's designs may be hindered or helped by His creatures.**



ST. PAUL'S HOSPITAL, MANILA

*This hospital, near the Cathedral, has been placed by Archbishop O'Doherty under the direction of Maryknoll Sisters. Travelling Americans are occasionally among the patients*

## Mission Squibs

FR. KENNELLY, who has succeeded Father McShane at Loting, writes of his predecessor:

His blessing is upon his little Maryknoll-in-Loting, and now we are beginning to reap the harvest of his sufferings and trials. By force of circumstances, in doing some of his work, I know what he went through in trying to make converts, and, as a result of his meekness and patience, our work is that much easier.

FR. TIBESAR has been among the Japanese now for nearly two years. Registering some impressions, he writes:

The Japanese, who for the first time come in contact with it, admire the Catholic Church very much. Protestant-tainted folks immediately refer to the so-called "political ambitions" of Rome, and appeal to the patriotism of the people against us.

If Japan is slow—and I deny that she is slow—in accepting the Church's teachings, it may be traced to the irreligious, false philosophy of Kant and Company, which puffs up and blinds.

DAIREN, in Manchuria, has been mentioned lately in the daily press as a base of Japanese operations. It is proving to be a good base, too, for spiritual activities. Fr. Tibesar's little congregation will do their best to help finance the mission. Fr. Tibesar wrote the following shortly before leaving Dairen for the North where, under a doctor's or-

ders, he is making compensation for overwork and, perhaps, overdue solicitude.

Communion is listed at six hundred and fifty. A men's society and a women's society have been formed, guaranteeing at least monthly Communion. Our congregational singing has improved greatly, and the church is crowded unmercifully every Sunday. Chinese work has been started, but it is not a "screaming" success. We have about twenty at Mass on Sundays, and they are nearly all men. Of course, it is only a beginning and will demand time and effort.

An active canvass for pledges to our church building fund is just commencing. So far, about ten have pledged one thousand dollars. We expect at least another thousand, and the total may reach twenty-five hundred. In addition, I am arranging to have an envelope collection each Sunday. I took up the question yesterday, and the idea was well received. Each family would, according to the plan, pledge itself to a certain amount for the year, and pay a percentage of that amount each Sunday.

WE have a missionary who rejoices in the name of GLEASON and who lives in the hinterland of Swatow, South China. This patient priest has awakened to the idea that it costs money to build and buy, not to speak of hiring educators. He writes:

It is surprising the number of people that are on the payroll of so small a mission as this. There is the catechist, who is language teacher and school-

**READ MARYKNOLL BOOKS**



master as well; two school teachers are in charge of our school for fifty boys, and two native virgins take care of classes for the women. Then there is our cook, who, by the way, has been all around the world as a fireman on the big boats, and, finally, the less traveled cook for the teachers and boys.

Just now we have six carpenters and four helpers busy making windows, tables, desks, beds, an altar and tabernacle, and, the biggest job of all, "erecting" a kitchen.

News travels slowly from the outside, but we hear that the Communists are defeated, at least in this section, and the road to the South is open again. All's well.

**FR. MEYER**, writing of catechists and school teachers, gives the following information:

Seriously, taking into account the limited amount of catechist material we have at present, I should say that I should like to get twenty into the field next year. At present we have five men and the same number of women; between Fr. Ruppert and me we are getting support for three, not counting the allowance from a Maryknoll catechist bursar.

We have also about fifteen school teachers that we are helping. I believe I have told you how it is done. The Christians open their own schools, and we help to the extent of about half the cost; this runs from \$60 to \$80 annually for each school, Chinese money. Without this help the school could not, in most cases, be opened, and the children would either go to a pagan school or stay at home. By giving the help we can dictate that the teacher be a Catholic and that Christian doctrine be taught, if not in school hours in districts where the government inspection is strict, then outside them. Within the year I should like to double the number of these schools; they do a great deal of good and are a means of getting converts.

In the matter of vocations to the priesthood in China, one difficulty is revealed in the following lines written by Fr. Meyer to the Maryknoll Superior:

I am keeping before the people the idea of vocations to the priesthood and convent. It will bear fruit sooner or later, more quickly in the case of Sisters. All the boys of ten or over seem already to be betrothed, and the espousals in China are not lightly broken. In fact, the consensus of opinion is that no attempt should be made to break them save in very exceptional cases. So the only boys that I can at present consider for the priesthood are ten years old or less. There was one a short time ago, a boy of seventeen,

whose poverty had prevented his being betrothed, but his mother, when it came to a "showdown," refused to allow him to go.

**STEADY** and sturdy, the smiling little pastor of Kochow has clung to his Christians until, as a result of his seven years of residence, he begins to feel rooted in the soil of China.

It is **FR. ADOLPH PASCHANG** of whom we write. He came from Missouri and, incidentally, we would like more of the same stock from the same state. Fr. Paschang has been very successful in his school work. It should go ahead, and perhaps his words which follow will make this possible:

#### "Plant Me and Hill Me Up."

Helping a student financially is regarded by the Chinese as a very laudable deed—not from supernatural motives, of course, but to help a boy make a name for himself and to be of use to the community. To ask a Chinese to help one to go to school is offering him a nice compliment, for thereby the benefactor is acknowledged as a patron of learning.

"Is your son going to school?" one man will ask another.

"Not yet, but I hope you will plant

#### AVOID THE RUSH

To secure prompt delivery before the mails are crowded, order your Christmas gifts this month. Attractive and inspiring books, at moderate prices, will surely meet many of your Christmas-gift needs.

him and hill him up," the other will answer. To which the first will bow and smile his thanks.

Our Catholics look to us to "plant and hill them up"; that is, to help them along to an education. We wish to do so, because these young Chinese can be useful to the Church, and to the community; also, because this kind of work makes a special appeal to educated non-Catholics, who are thus drawn to get acquainted with the Church, to admire and respect her, and to become interested in her teaching.

We are now trying to start a Catholic high school. In the words of our boys: "Plant us and foster us!"

**THERE** is a touch of the gospel story in the following from our **SANDY SCOTCH**:

In the "wee sma hoors" one morning, four people arrived at our front gate, and the importunate knocking brought the pastor down to find out the cause of the noise. Three catechists from Macao were there. They had been aboard a small sailing boat for two nights and two days, and had been

#### THE GIFT WE FORGET



How does that list of yours read? You have been over it many times, wondering whether you have forgotten anyone. It could hardly be—yet perhaps a Name is missing—that of Him Who brought Christmas into the world.

It was not our privilege to be numbered among the shepherds or the kings from the Orient when they presented the first gifts of humanity to the Infant Savior. But it is still in our

power to surround the Christ Child with our love and to make the stable where He was born less cold and bare.

He longs most of all for souls; it was for them that He endured the poverty of the manger at Bethlehem. Maryknoll asks your aid in winning souls for the Infant King. Your "handful of straw" is a guarantee that the Founder of Christmas is not omitted from your list.

GET THE MITE BOX HABIT

without food for nearly twenty-four hours. They shipped on a cargo boat, and, as the crew had not planned for such a long trip, they did not bring enough food.

We immediately awakened our cook, raided our canned goods cabinet, and found some cans of peas and salmon, also a fine salted duck that the Christians had given us a few days before. It was two o'clock when we had satisfied the four poor, hungry travelers and arranged beds for their well deserved rest. Blessings upon the faithful native catechists who undergo such hardships for God!

ONE of our missionaries hopes to be adopted before he is seventy years old. He is looking not so much for his own personal support from some individual as for the sustenance of his work from any parish in his home land.

This is a Protestant mission idea, but it is not heresy, and we look forward to a time when it will work itself into the minds of our people.

The missionary in question actually prepared for our readers' consumption several yards of copy on this question, but, fearing that our friends might become distressed, we have boiled the copy down to this:

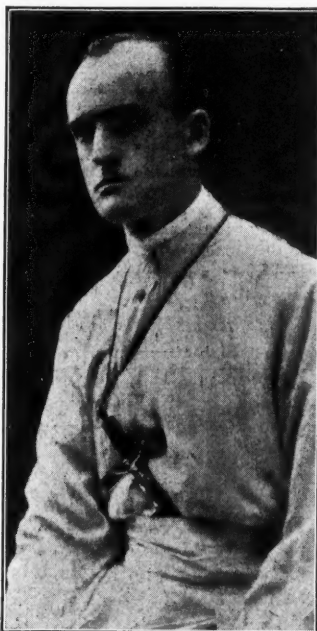
If a pastor can see his way to sponsor a missionary, he can get a name through his Diocesan Mission Aid Director or from Maryknoll. Correspondence will do the rest.

As this missionary is getting on in years, we should welcome an early application for his adoption.

Another letter from the same always-empty-pocket Maryknoller reveals designs which he has upon this country. He writes:

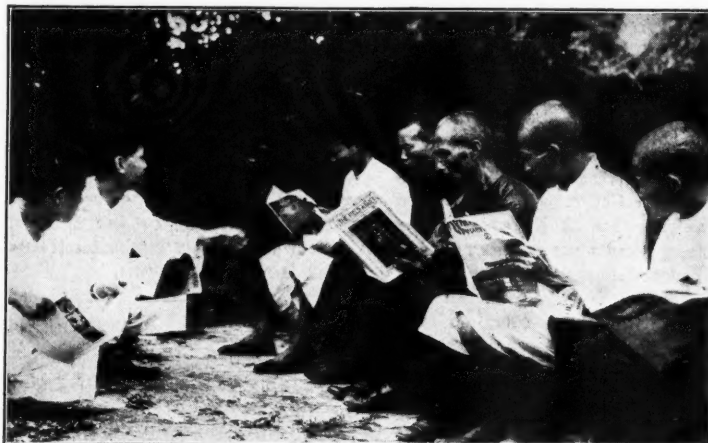
My religious training was had in St. J's parish. The Sisters stamped their indelible impression on my mind and deserve more credit than I can ever give them. These saintly women taught me for three years, then I was handed over to the Brothers. These men are teachers, if ever there were teachers; and they are saints, if ever there were saints. I revere all my former teachers and hold their names in benediction, because they formed my character, trained my mind and will, and planted the seed which developed a vocation for the missions. God bless them!

And now I am thinking of a change. School teachers in our villages this year may cost us in all about a thou-



BRO. BENEDICT BARRY  
*Bro. Benedict has been transferred to Fushun, Manchuria, where he will assist Fr. Lane*

sand U. S. dollars. Could several hundred live-wire boys and girls directed by Religious—Sisters or Brothers—raise a thousand dollars in a year? If they make up their mind to do so, they can. School plays, ball games, stamp collections, tinfoil gathering and the sale of THE FIELD AFAR—there are many such methods, and "love will find a way".



(Photograph from Fr. Rauschenbach)

WHEN THE FIELD AFAR ARRIVES AT TUNG ON  
*They can read—at least the pictures*

THE Procure at Hong Kong has served also as a training house for Maryknoll Brothers. Not long ago Bro. Benedict, who until his recent assignment to Fushun was clerical assistant to Fr. Borer, entered into his final membership, on which occasion he received for his cincture the emblem of the Society, the Chi-Rho embroidered in red. On this occasion, Bro. Benedict wrote:

It hardly seems possible that so many years have passed since I first became a Maryknoller, but what is time compared with the happiness we enjoy in the service of the Lord!

Many thanks for the cincture. I have looked forward many days to wearing it and will surely feel "dressed up". If you were not so busy at the Home Base, I would invite you over for the big occasion. I know, though, that you will be with me in spirit, and you will not be forgotten that day.

Bro. Martin is well, and I was glad to meet him here. This is his first visit to Hong Kong in fourteen months.

Besides my duties here, a portion of my time is taken up making purchases for the missionaries. These errands are varied and amusing at times. Recently Fr. Burns wrote for a white rabbit, saying he had trees on Sancian Island but nothing to run around them. Fr. Malone's last letter contained a request for horse shoes for "my side partner", as he put it. It was impossible to buy any in the Colony, but, through the kindness of the English soldiers, I was able to get several pairs. All these little odds and ends go to make life interesting here.

PRAY FOR MISSIONS

## Fr. McGinn Writes



ONLY once the earth witnessed it: a Virgin Mother. This Virgin without spot transformed the position of her sisters in the western world, and is now doing the same for

her sex in the East. Any missionary will wax eloquent over the chasm-like difference in the standing of women in pagan and Catholic surroundings.

In pagan civilization a woman takes the lowest place, little removed from the beast of burden. She is relegated to the background, believed unworthy of intellectual development, sometimes even considered as having no soul. True, Christianity is working a change, and where the Church thrives woman obtains the highest respect and consideration. But the East is heathen still; woman's position, if slightly improved, is decidedly inferior. Where else can she give expression to her natural self than under the standard of Mother Church? Where can she be led to greater heights of goodness and labor for others than there where the Virgin Mother of the Saviour shows the way?

Countless other Marys have found wisdom and strength to abandon the world; still others daily reckon life at its true worth, a novitiate for eternity. So, too, in China. Our Catholic girls there, reared in utmost simplicity, inured to hardships from the cradle, turn instinctively to Mary. The service of God attracts them. And China, God knows, needs them.

Despite other pressing demands, Bishop Walsh has recognized the evident will of God and opened a native Sisters' novitiate at Kongmoon. Desirable applicants are not lacking, but they cannot bring more with them than willing hearts. . . . How much does it cost you to eat three meals a day? What is your yearly expenditure for clothing? A Chinese novice can be clothed and fed for twenty-seven cents a day, one hundred dollars a year. How about adopting a novice this year? Or, better still, founding a bursar of \$1500? It is an investment for eternity.

[A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles formed in a parish are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.]

## Address

Circle Director, Maryknoll, N. Y.

THANKSGIVING DAY brings special thought and prayer for those whose generous and constant coöperation is such unflinching proof that God's blessing is following our efforts. To no group of friends are we of Maryknoll more grateful than to our loyal Circlers. May God bless each one and all dear to each!

*Chi Rho Chalet* has been blessed, and many local Circlers from New York, Brooklyn, New Jersey, and Connecticut joined us for the ceremony. We felt that they represented all the Circle family which has so substantially helped us to crown an old stone foundation with this simple yet attractive building.

The guests wondered where they were going as we led them across the road and into the woods opposite our compound, but a few steps brought them to a clearing, and we know by their smiles and comments that they like their *chalet*.

Refreshments, typical of harvest days, followed the ceremony; after Benediction of the Blessed Sacrament our guests took trains back to the metropolis.

We realize the increased demands made upon everyone at Christmas time, and keeping this in mind we are always particularly thankful for the remembrances for our students. Many of these gifts come in the name of the Infant King.

WHATEVER YOU GIVE

## Circle Interest

Circles in the Quaker City are alive to mission aid. A representative from St. Francis Xavier Circle called to leave a very substantial gift for a missionary in China, and to another guaranteed the services of a catechist for a year.

St. Joachim's Circle has been unflinchingly thoughtful. Several missionaries on the field number these friends among their benefactors.

Stringless gifts our standby! And a big one of two hundred and forty dollars has come from the Stella Maris Circle in Brooklyn. Hearty thanks to each member!

*May Thanksgiving Day bring joy to all our Circlers with blessings from Him Who has promised to reward even the cup of cold water given in His Name.*

## SUGGESTIONS FOR CIRCLES

## The missions call for:

*household linens*—sheets, pillow cases, and hand towels.

*altar linens*—altar cloths, Benediction cloths, finger towels, etc.

*vestments*—copes and benediction veils, also simple, light weight sets.

*books*—spiritual subjects, history, biography and travel.

## Miscellaneous home needs:

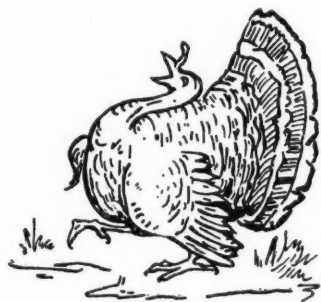
soap, tooth paste, tooth brushes, and shaving cream.

**CIRCLERS**—read Maryknoll books at your meetings. Every member should have a copy of **THE MARYKNOLL MOVEMENT**.



*This doorway of the mission orphanage at Loting is typically Chinese, a style that is used most artistically. American architects have been slow to discover its advantages*





### The Gobbler

**T**WO native clergy burses have been completed during the past month.

The departure appeal brought generous responses from many sections of the country.

Five wills have matured lately, averaging five hundred dollars each, and four wills have been announced. We hope and pray that these will stand.

The greatest mission gift of the month was five hundred dollars. The highest *stringless* gift, three hundred dollars. One more room was taken, and several burses went up toward the top notch.

Fifty-three hundred (\$500) is the new subscription record for last month. These represent thirty-six states, with New York, Minnesota, Pennsylvania, and Indiana in the lead.

FIELD AFAR pulpit talks in Brooklyn, New York, Duluth, and San Francisco have added many to the list. We wish during this scholastic year to become better known between the coasts; that is, in our great Mid-west.

Just at present several dioceses are closed to pulpit appeals, and as we have no professional canvassers we look for the co-operation of those who know THE FIELD AFAR and like it to recommend it to their friends.

### CRUMB CATCHERS

This sounds like a tray and a brush, and that is the idea. We Americans shock our European and Asiatic friends by our wastefulness, and as we grow more mature we should improve. With eyes open we can save in a hundred ways, and this is the suggestion of a MITE BOX.

One of these reminders should have gotten to you by this time, and it is our strong hope that you will keep it in sight during Advent. Perhaps you have other little slotted boxes from elsewhere. So much the better. Maryknoll likes to have its place in your heart, but not to the exclusion of other blessed works, parochial, diocesan or missionary.

### THE IRISH BONDS

We know that not a few among our readers are anxious to learn how much their thoughtful turnover has yielded to Maryknoll. As yet we cannot tell because the refund has been several times postponed, but we have every assurance that we shall benefit eventually.

It seems that there are some two million bondholders scattered through the United States whom the receivers appointed by the Supreme Court have been trying to reach in view of distributing two and a half million dollars. More than one million others have already presented their claims. The certificates issued represent a money value far in excess of the funds to be distributed, but even a small percentage should net Maryknoll a substantial return. As the matter now stands the period for claimants has been extended by the Supreme Court to December 31.

If, therefore, friends of Maryknoll desire to transfer to us their Irish bonds we urge them to do so.

### SUGGESTIONS

Would a burse dedicated to the Souls in Purgatory appeal to you? This could be a student-burse at \$5,000, or a catechist burse at \$4,000, or a native student-burse at \$1,500.

A valuable set of stereopticon lantern slides has come into our possession, destined for the missions. And now, who will supply a lantern? Fr. Tibesar, among others, could make good use of one at Dairen.

"I never meant to keep THE FIELD AFAR out of my home for one issue", a friend writes, "and I confess my neglect of your warnings. Since you dropped my name (and I know that you had to do so) I have missed your fine paper very much. The youngsters, too, have been wondering why it does not come.

"And now 'for my penance'—and it is not hard—make me a PERPETUAL. I enclose a ten-spot check and will get the balance to you within a year or two at the most. I would send the whole fifty at once if I could."

### NEW

#### PERPETUAL MEMBERS

**Living:** Rev. Friends, 4; A. D.; M. K.; M. J. S.; Mrs. G. S.; J. F.; Mrs. W. F.; K. M. B.; J. B. G.; G. C.; P. S.; Mrs. P. J. N. and relatives; F. J. R. and relatives; E. McM. and relatives; J. V. and R. E. H.; N. D. and relatives; M. A. P. B.; M. M. B.; A. J. A.; Mrs. W. O'N.; R. W. S.; P. J. R.; M. B. R.; V. R. C.; T. A. H.; J. C. W.; V. L. D.; W. McC. and relatives; K. W.; A. P.; E. M. P.; J. McG.; E. H. S.; M. H.; D. F. H.; Mr. and Mrs. A. M.; E. H.

### MISSION FOUNDATIONS

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work—

\$1,500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4,000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

### NATIVE CLERGY BURSES

Mary Mother of God Burse.....	\$750.00
Christ the King Burse, No. 2.....	700.00
Our Lady of Lourdes Burse.....	645.00
Mater Admirabilis Burse.....	400.00
Maryknoll Academia Burse.....	301.60
S.S. Ann and John Burse.....	300.00
St. Ambrose Burse.....	200.00
St. Patrick Burse.....	167.00
Little Flower Burse.....	100.00

### NATIVE CATECHIST FUNDS

Yeuangkong Fund, II.....	\$1,877.65
Fr. Price Memorial Burse.....	668.60
Bl. Julie Billiart Burse.....	367.00

G. and relatives; J. G. and friends; Relatives of M. A. P.; G. J. N.

**Deceased:** Michael and Lena Kress; Deceased relatives of M. DeC.; John E. J. Cairns; Edward J. Cassidy; Catherine C. Johnson; John D. Mahar; John Francis Loughlin; Ellen Kenney; Michael Sullivan; John R. Brown; Margaret Kinney; James and Kate Connaughton; Mary L. Hatch; Michael and Elizabeth Delaney; Catherine Dowling; Bernard Megargee; Patrick Funcheon; Michael and Margaret Casey; John Guidera.

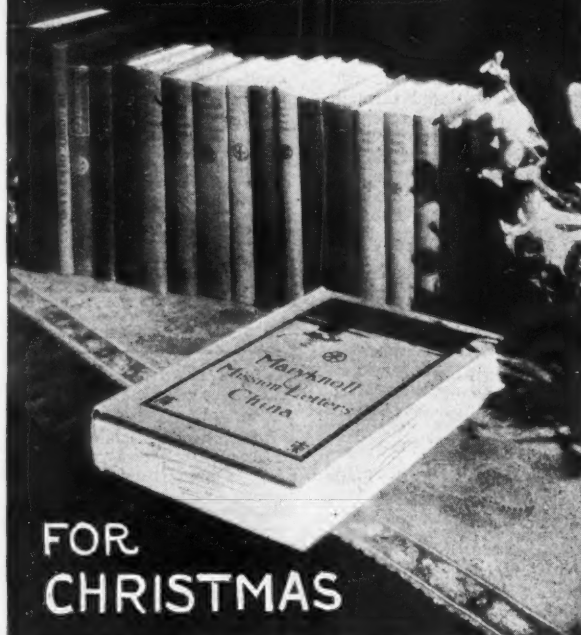
### IN MEMORIAM

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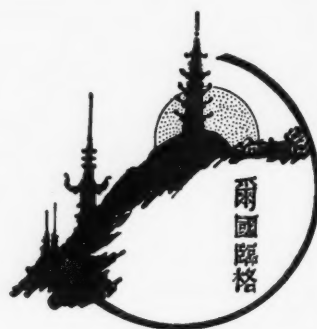
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